WORLD CALL

The Supper at Emmaus

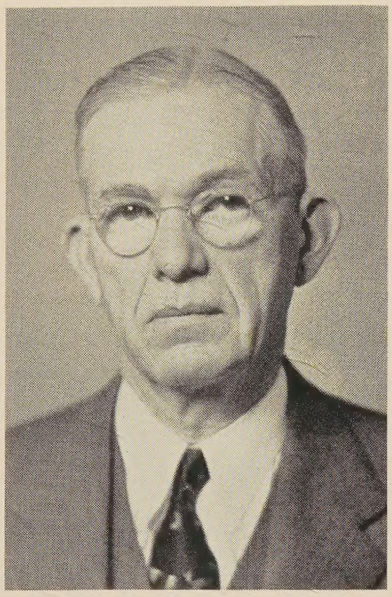
—*Gari Melchers.*

APRIL, 1942

Price 15 Cents

Michigan Welcomes the Convention

By ALBERT H. MARTIN



Albert H. Martin is General Chairman of the local committee on arrangements for the International Convention of Disciples of Christ to be held at Grand Rapids, Michigan, July 28-August 2. Mr. Martin is a member of Central Church of Grand Rapids and has held many positions of responsible leadership in the brotherhood. He and Mrs. Martin seldom miss a meeting of the International Convention

THE International Convention of Disciples of Christ will be held in Grand Rapids July 28 to August 2 after a lapse of thirty-nine years during which no such convention has come to Michigan. Even though Michigan may be frontier territory, having as it does only 7 per cent of Indiana's ratio of Disciple population, we are pioneer folks. Great leaders have come out of our state. The names of Ray Eldred, Dr. Osgood, Dr. Hope Nichoson, Royal J. Dye, Miss Minnie Vautrin, and many others are familiar ones to us all.

Grand Rapids is a great convention city. No other city in America is better equipped to care for the needs of a convention such as our people hold. Our hotel accommodations are more than ample, and are located close to the auditorium. The largest of these is connected by an underground passage to the auditorium and two other fine hotels are within three short blocks.

Grand Rapids' usual delightful summer weather will probably prevail, but a bit of unexpected hot weather will not interfere with convention routine, as the auditorium is air-conditioned, as are the hotel dining rooms. The auditorium and connecting hotel have facilities to care for all convention meetings, so there will be no long walks between meeting places or between meetings and hotels.

Grand Rapids, known everywhere as the Furniture City of America, will interest lovers of fine furniture. The convention could be made at the beginning or the end of your summer vacation. It comes at the right time, and Grand Rapids is the "Gateway to the Nation's Playground." Those who have the Michigan vacation habit are urged to work this great convention into their vacation program. Those who have never spent a vacation in Michigan now have the opportunity of combining six days of International Convention inspiration with a jaunt into America's playground. Michigan is anticipating not only much joy in entertaining this fine group, but great inspirational benefit to our churches as well.

Convention Local Committee

At a meeting of leaders of Kent County, Michigan churches, held at Grand Rapids, February 17, general officers and committee chairmen of the Grand Rapids Local International Convention Committee were selected. These are listed below together with the church to which each belongs:

General Chairman: Albert H. Martin, (Central); Vice-General Chairman: Lowell J. McDougal, (Central); Vice-Chairman: S. V. Mattson, State Secretary Michigan Christian Missionary Society, Lansing; Vice-Chairman: Mrs. John Frye, Pontiac; Secretary: Mrs. E. R. Tweddale, (Central); Treasurer: Walter Higby, (Franklin).

Committee Chairmen: Assignments: R. J. Payette, (Central); Communion: Simon De Meester, (Central); Decorations: Mrs. William A. Dow, (Central); Exhibits: Clyde L. Thomas, (Central); Finance: Carroll B. Fitch, (Central); First Aid: Miss Virginia Richmond, (Central); Information: Mrs. Cora Burns, (Franklin); Music: Dr. Milner S. Ballard, (Central); Post Office: P. M. Denison, (Cascade); Prayer Room: J. Frank Green, (Cascade); Publicity: Ben M. Pedigo, (Central); Pulpit Supply: Rev. Malcolm Outhouse, (Franklin); Reception: Edgar Linsley, (Franklin); Registration: Miss Agnes Linsley, (Franklin); Service Clubs: Judge John Loucks, (Central); Ushers: Allan B. Bobinette, (Central).

Mrs. E. W. Richards, Saginaw, Secretary Michigan Woman's Christian Missionary Society, was chosen chairman of the Michigan State Committee in charge of pre-Convention Registration for the State of Michigan outside of Kent County.

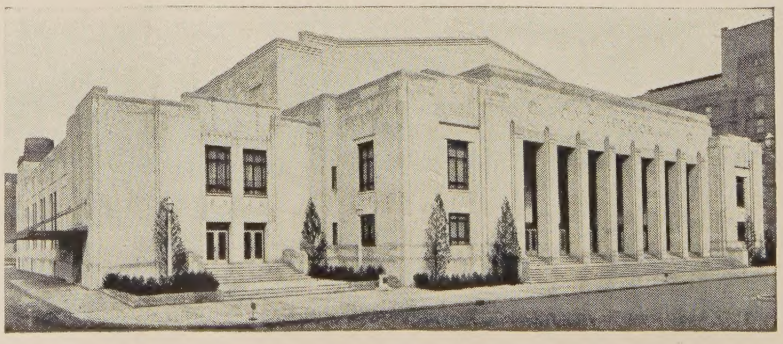
From the State Secretary

S. V. Mattson, Michigan state secretary, wrote the following in the February *Christian Banner:*

"We believe that we can understand the sense of disappointment that our California brethren must have since circumstances have made it impossible for them to go ahead with plans for the 1942 convention. Their invitation should receive first consideration when peace returns—as it will. They were making elaborate plans to entertain the 1942 International Convention and we know that they would have done a good job of it. On our part, many Michigan people were making plans to go to the California convention.

"It will now be our good fortune to serve as hosts to the 1942 International Convention. This is the most important gathering of our people. I believe that I am speaking for the people of Michigan when I say that we will do all possible to make it a great convention and to make our guests feel that we are glad they are coming to Michigan."

Municipal Auditorium, Grand Rapids



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World Call

VOLUME XXIV APRIL, 1942 No. 4

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Circulation Corner

Echoes from Southern California

In a recent field trip to Southern California, Mrs. O. S. Murphy participated in a series of district conventions and church meetings. In the 24 days spent in that Pacific Coast area she heard and read many testimonials concerning the worth of WORLD CALL. We have room for only three of them.

Hollywood-Beverly Church

In the Hollywood-Beverly Church Bulletin, Mrs. Linden G. Leavitt contributed the following: "A growing, vital church is a church that is well informed on the work of our various departments nationally and our interests around the world. To be well informed, one should be a regular reader of WORLD CALL. If you are not subscribing, won't you do so at once? You cannot afford to be without WORLD CALL in these times of unrest, for it brings you the news of the world from a Christian point of view." Mrs. J. E. Wilkinson is Hollywood-Beverly's World Call Secretary.

Wilshire Church

Mrs. Wayne Feike, under heading of "Fellowship of Intercessory Prayer," writes this in the Wilshire Church "Chimes": "In this week which brings the World Call Banquet, may we remember that we read the Bible to know the word of God; we read WORLD CALL to know the work of God. Let us, therefore, pray: (1) That Wilshire members may appreciate the opportunity which WORLD CALL affords to know more of the fruits of God's word and the great need for it in this world. (2) For the work and workers of our brotherhood throughout the world." Mrs. Joseph Visnak is World Call Secretary of Wilshire Church.

Alhambra Church

At the Alhambra Church World Call Banquet, Mrs. Ira Ketcham, wife of the minister, made this statement: "WORLD CALL is a graphic word picture of world events interpreted in the light of Jesus' teaching. It is the living story of the outreach of the Christian imperative, 'Go ye into all the world.' WORLD CALL is the medium through which the world calls to us as Christians. It is the world magazine of the Disciples of Christ." Alhambra Church has Mrs. F. J. Harbert as World Call Secretary.

"Thank you for the March number, especially good, and for naming the missionaries yet on foreign field. The list in shining letters should hang in vestibules of all churches. What a study is the double picture page, truly 'they humble us,' and prayers of the righteous availeth much."

—MRS. C. E. F. SMITH.

Springfield, Mo.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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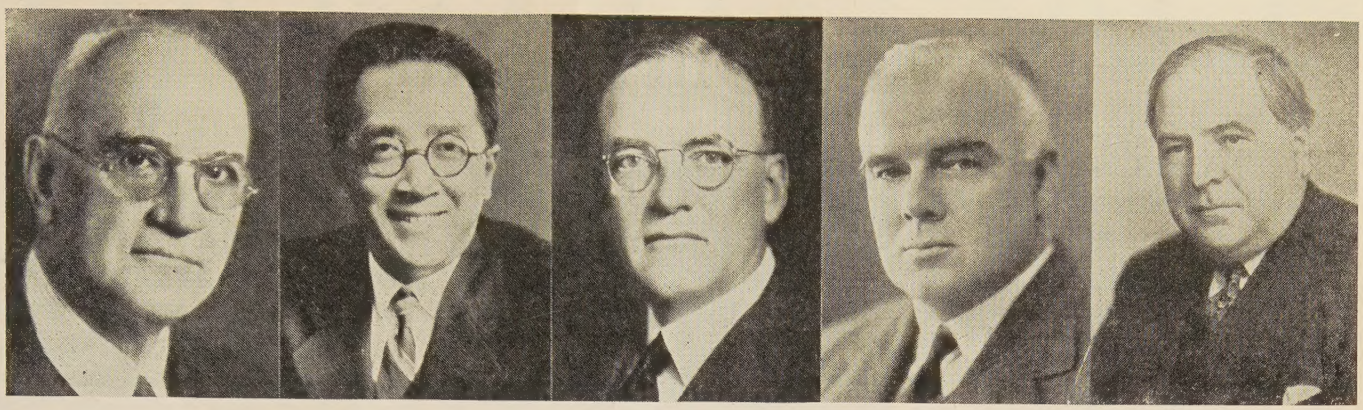


Five of the six lecturers at the Delaware, Ohio, Study Conference on the Bases of a Just and Durable Peace. From left: Bishop Francis J. McConnell, Chinese Ambassador Hu Shih, John Foster Dulles, chairman of the Conference, Dr. William Paton of London, and Dr. Carl J. Hambro, President of the League of Nations Assembly and of the Norwegian parliament

Toward a Just and Durable Peace

THREE hundred and seventy-four delegates from more than 40 states, appointed by denominations, councils of churches and other religious organizations, met at Delaware, Ohio, March 3-5 for an intensive study of the responsibility of the church with respect to the post-war world.

For two days the delegates met in four separate sections to discuss various phases of the problem, and drafted reports which formed the basis for recommendations adopted in plenary session on the final day. Leaders of the four sections were: Dr. Theodore M. Greene, Professor of Philosophy at Princeton University, chairman of the group studying the Relation of the Church to a Just and Durable Peace; Dr. Harold Dodds, President of Princeton University—The Political Bases of a Just and Durable Peace; Miss Sue Weddell, a secretary of the Foreign Missions Conference of North America—Social Bases of a Just and Durable Peace; Dr. Charles Turck, President of Macalester College, St. Paul, Minn.—Economic Bases of a Just and Durable Peace.

Because the Federal Council has already stated its position in regard to the war, and is now actively engaged in meeting special problems that have arisen in connection with the war effort, the Delaware conference was confined to the study of problems which require long-range wartime planning, so that the churches will be better prepared to meet the huge task of reconstruction after the war, and to fulfill more intelligently and effectively their responsibility with regard to national policies after the war.

The appearance of Dr. Leo Pasvolsky of the State Department as one of the speakers emphasized the government's concern in well-defined peace aims, even from the standpoint of the war itself.

The lectures were a part of the annual Mearick-McDowell lectureship of Ohio Wesleyan University. The six lectures were given by Dr. Pasvolsky, special assistant to Secretary Hull on economics; Dr. Hu Shih, Chinese Ambassador to the United States; Dr. Carl J. Hambro, President of the Assembly of the League of Nations; Dr. William Paton of London, a Secretary of the International Missionary Council; Bishop Francis J. McConnell, who is president of the Division of Foreign Missions of the Methodist church; and John Foster Dulles, a prominent international lawyer who served as counsel to the American delegation at the Paris Peace Conference after the last war.

Mr. Dulles was also chairman of the conference. Secretaries were the Rev. Bradford S. Abernethy and Dr. Walter W. Van Kirk.

The delegates spoke only for themselves, not for their churches; neither did the conference as a whole speak for the Federal Council. However, many of the delegates declared their intention to press for a wide program of study in their local communities. Some expressed themselves as believing that the policies defined in the findings will come to be regarded as the most representative statement of American Protestant opinion on peace aims.

Disciples of Christ were well represented at the conference by a delegation headed by Dr. William A. Shullenberger, president of the International Convention. Five Disciples were present as editorial delegates. These were Edwin Errett, Charles Clayton Morrison, R. H. Miller, Lin D. Cartwright and Geo. Walker Buckner, Jr. In addition to delegates appointed by the convention president, a number of other Disciples were present as visitors, some for one or more sessions. In addition to those named above the following Disciples were present:

Mrs. Shullenberger, C. E. Lemmon, Harlie L. Smith, M. S. Bates, S. G. Inman, J. A. Crain, Mrs. R. A. Doan, J. B. Hunter, Mrs. John L. H. Fuller, Henry G. Harmon, Herbert Minard, Mrs. C. H. Hamilton, R. H. Peoples, Graham Frank, Bertha Park, Genevieve Brown, Franklin Minck, John Harms, Harold Lunger, Robert Fangmeier, Floyd Faust, Urban Ogden, Frank Helme, John Nelson, Jesse M. Bader, Dr. and Mrs. Guy Sarvis, H. L. Bell and Earle Griggs.

Although the delegates represented a wide range of theological, economic and political thought and often engaged in animated debate, the final recommendations

(*Continued on page* 24.)

The Threshold

Our Cover

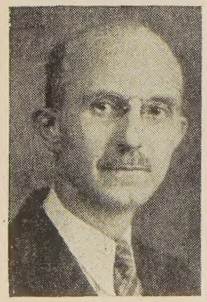
Our cover picture is from the painter, Melchers. Melchers was American born but he lived the most of his life as a painter in Holland. He must have been intimately associated with the religious life and fervor of the Dutch, for his pictures radiate the Christian faith and realism of the people of Holland. The cover picture is a good example. The setting and characters, aside from Christ, do not represent Palestine. We behold a Dutch interior with rugged but sincere and earnest Dutch personalities. The two disciples who are sitting at the table are listening with rapt attention to one who spake as never man spake. Their faces reveal a wistfulness and an eagerness to comprehend what the stranger is saying. Christ would have them and all of his followers know that his death and his resurrection did not consummate his work but were the beginning. We are reminded by the Supper at Emmaus that Christ set free by the limitations of time and place was about to enter upon a vaster work until the end of recorded time, the task of winning childhood and youth and men and women to God.

—*Abbott Book.*

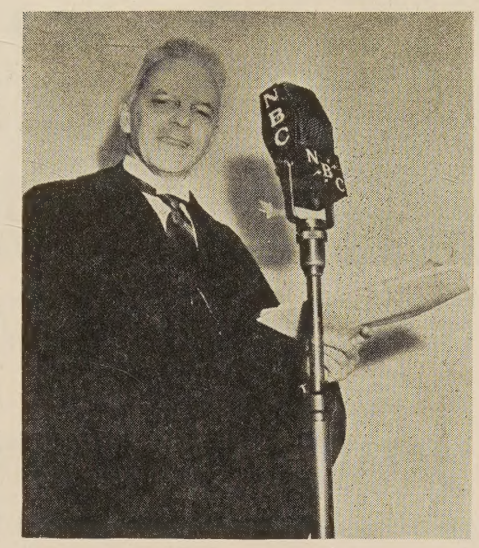
EDITORIAL NOTE: Mr. Book, who frequently interprets our cover illustrations, has recently gone to the secretaryship of the Northern California Council of Churches. Until recently he had served as Minister of Education of the Union Avenue Christian Church, St. Louis, Missouri.

China Christmas Cards

The Church Committee for China Relief reports that it sold nearly 300,000 of its Chinese art Christmas cards. It will be recalled that the picture from one of these cards, "Nativity in a Cave," appeared on the December cover of WORLD CALL. Cards left over are being sold at half price—that is, at 50 cents a dozen or 12 dozen for $5.00. Many are buying these for use next Christmas. Any available may be had from the Church Committee for China Relief, 105 East 22nd St., New York City.



Thomas Curtis Clark, whose "Poems for Life," an anthology, our literary editor reviewed in the March issue. Mr. Clark is office editor of the "Christian Century"



Dr. Alfred Grant Walton, New York minister, heard weekly on the NBC "Call to Youth" program (Red network, Saturdays 12:30 E.W.T.) in discussions on religion and modern youth

Midway Names President

Kentucky Female Orphan School of Midway, Kentucky, has created the office of president and has named to that position Edgar C. Riley, who for the past sixteen years has been the school's business and promotional director. Mr. Riley has been successful in materially increasing the endowment of Midway. The school accommodates 225 girls and has a full enrollment.

Butler President Resigns

Dr. Daniel Sommer Robinson, president of Butler University since 1939, has resigned and his place has been taken temporarily by Dr. Maurice O. Ross, dean of the university's School of Business Administration. Dr. Robinson expects to return to the teaching of philosophy. Before his acceptance of the Butler presidency three years ago he was head of the department of philosophy of Indiana University.

Rural Life Sunday

Continuing a custom dating from "time immemorial" many churches throughout the United States are planning an observance of Rural Life Sunday, the fifth Sunday after Easter, May 10, 1942. "Rural Life Sunday is a day set apart for emphasizing the meaning of Christianity for rural life and the spiritual values of rural life." An Order of Service and suggestions for the observance of the day have been prepared by Dr. Thomas Alfred Tripp. Single copies are available through the office of the Home Missions Council, 297 Fourth Avenue, New York, N. Y., at three cents a copy, and $0.85 per hundred.

UNIFIED PROMOTION DISCIPLES OF CHRIST

Emergency Million FOR LIFE AND WORK

Emergency Million as of March 12 shows in cash and pledges $420,400.00. Reports from teams participating in the second period have been very gratifying. Our people are taking Emergency Million seriously. The war situation has not discouraged their concern about the work of the kingdom.

* * * * *

The following states will be visited by the Emergency Million teams in April, May and June: North and South California, Arizona, Kansas, Colorado, Wyoming, New Mexico, Louisiana, Arkansas, Florida, South Carolina, Tennessee, Mississippi and Alabama. The solicitation will begin in these states about April 17 and continue into May and June.

* * * * *

We add another state to those that have gone over the top. Idaho reports that it has surpassed its goal. The program is also going splendidly in Missouri, Georgia and North Carolina. These states will have completed their first approach in solicitation in March.

* * * * *

One of our pastors in Washington writes, "Why do you put in the tabulation of the Emergency Million the item for expense? It is evangelistic. It is the best program for evangelism ever put on by the brotherhood." This is the universal testimony of the pastors and leaders who have really caught the spirit of Emergency Million.

* * * * *

Emergency Million funds are already at work. As rapidly as cash is received it is turned to the agencies who are rapidly putting these funds into the causes for which they are received.

Some of the states are meeting very difficult debt situations. The Pension Fund is using funds to help supplement the small relief amounts already being received. The United Society is making appropriations for nationals on the foreign field, and for the program for men in military service.

Virginia has put additional support in and near defense centers, also put a full-time evangelist in the field beginning in January, with specific assignment for services in and near defense and military camps.

As was announced recently, Church Extension has nine loans in churches in and near military camps and defense centers. Ohio is giving $1000.00 to the Hattiesburg, Mississippi, church for camp and community service. Another thousand is saving a Negro church building.

WORLD CALL

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VOLUME XXIV APRIL, 1942 NUMBER 4

The Church in America

THE home missionary enterprise is regarded today in a far different light from that of a few years ago. It is not that the fundamental purposes of the church have been altered, but that the life of the nation has passed through a transition and the church has kept pace in adapting its program.

In the last century, and even in the earlier years of the present one, geographical expansion in agriculture, transportation and business was the order of the day. Populations were on the move. Territories were coming to statehood, and states were developing their large untouched resources. In this period of the frontier home missions played a great and worthy part, as evangelists and church builders and organizers laid foundations which were to endure.

Home missions formerly had to do chiefly with establishing new churches in new communities and nurturing them to self-support. Such work has not been wholly abandoned, but, in the very nature of things, other types of Christian service to the people of the nation have come to loom much larger. Local churches still have large responsibility for making America Christian. It is a responsibility which includes evangelism and the planting and nurture of churches; but it includes far more. Increasingly it includes not only the building of churches and schools for our immigrant folk and for Negroes and others who are handicapped by the lack of opportunity, but has to do also with the breaking down of racial barriers and with a sharing in the struggle for equal justice. It includes a willingness to face the spiritual needs of our vast rural population, not as mere denominational groups seeking support for an ecclesiastical organization, but as Christians moved by an increasing awareness of the need for a community approach to community problems. In the broadcast and deepest sense the concern of home missions is to make America Christian.

For Our Own Sake

VARIOUS Christian bodies of America—among them the Disciples of Christ—have seen one of the great opportunities in the field of home missions in work among large racial groups not wholly assimilated into our common life and culture. The work has been educational, sociological and religious. In every sense it has been Christian. It has brought blessing both to those whom it served and to those from whose hearts it sprang.

An example of this type of home missions is the work of The United Christian Missionary Society among the Japanese in the Japanese Christian Institute and the Japanese Christian Church in Los Angeles, California. Christian people who have loved that work through the years have in recent weeks experienced many heartaches as they have learned of the sorrow and suffering which have come to thousands of innocent people of Japanese origin—among them some who through all their lives have lived under the goodly influence of these Christian institutions on the West Coast.

That this situation could not be wholly otherwise does not lessen the sense of regret which we feel; nor does it relieve us of our own continuing responsibility for carrying through on a great task to which we are committed.

It is good to know of the valiant way in which our ministers and others in California are seeing to it that Christian friendship is not wanting in this hour of distress. (See Mr. Holder's article in this issue.) It is likewise gratifying to learn of the efforts of government representatives (including agents of the Federal Bureau of Investigation) to be fair, though altogether thorough in their efforts to deal with a problem which all must admit is complex. It is unfortunate—though to be expected—that certain firebrand politicians and the unworthier elements of our press should make political capital of the present circumstances.

What the future of these thousands of people will be cannot be predicted. At best it is a very small measure of happy or even tolerable life which confronts them. As Christians and as American citizens we must give ourselves to the support of policies which will reflect credit upon our sense of justice and fairness, not in the excitement of days of war, but in the calmer retrospect of history. Not just for the sake of these unfortunates, but for our own sake, we must as Americans and as Christians seek to keep our record clean. We must see to it that irresponsible individuals and groups, reflecting the best in neither our religious nor our political traditions, do not lead us into the adopting of policies unworthy of us.

Basic Questions Raised

DOCTOR ROBERT M. HOPKINS, president of The United Christian Missionary Society, in commenting recently upon the proposal to evacuate from the coast all people of Japanese origin, whether citizens or not, and upon the hysteria created by certain

politicians and newspapers, pointed out some basic questions raised by the entire procedure. These questions are not only basic; they are extremely difficult to answer. We quote them for the consideration of our readers:

"Why is such an evacuation aimed only at the Japanese with no such course contemplated toward Germans or Italians?

"By what right does the federal government proceed to uproot a hundred thousand native-born, law-abiding, American citizens from their homes and livelihood?

"After denying citizenship, to such a man as our own Kojuro Unoura, despite his repeated desire during nearly twenty years of residence to become an American citizen, how can we justify dealing with him now upon the basis that he is an enemy alien?

"Is America to follow the course of Nazi Germany in her treatment of Jews, or of Moslem Turkey in her treatment of Armenians, Syrians and Greeks?"

To raise such questions is not to insist that there is any simple solution to the problems involved. It is important, however, that as citizens and as Christians we see the pertinence of the questions. It is particularly important that we have care lest we ourselves make shipwreck of democracy in the midst of an effort to save it from aggressors.

Opportunity Comes With Change

ACCORDING to careful estimates, five million workers were engaged in war industries in the United States at the end of 1941. It is predicted that by the close of the present year this number will have grown to eighteen million. Still later it is expected to reach twenty-five million.

Despite efforts to minimize the effects upon our national life of this industrial transition, its disrupting influence is bound to be of vast proportions. The magnitude of the housing problem is appalling. The significance of the development for education, morals and religion gives us reason to pause and consider just what is happening and will happen to American life.

Change is in the offing—rapid and unpredictable change. But where there is change, there is opportunity. And where there is opportunity, there also is responsibility.

Among the most serious responsibilities resting upon the church today are those connected with these new or growing industrial defense areas. It is gratifying to know that the head of the department of church development and evangelism of the Disciples of Christ, Willard M. Wickizer, is alert to the implications of this rapidly shifting situation, and has just completed a four weeks' first-hand study of conditions in such areas. The Disciples of Christ, along with other religious bodies of America, face in this field tremendous opportunities for service. That they should fail to measure up to the needs of the hour is unthinkable. Insight into this and other problems of the American church is afforded in the article in this issue of WORLD CALL by Dr. G. Pitt Beers.

The Work Goes On

FOR more than two years women's organizations of the Disciples of Christ have carried on a foreign missions service project of sending hospital supplies and children's and babies' garments to China. Six shipments have included 15,000 pounds of hospital supplies and 20,000 garments. Since shipments have gone through Shanghai to be distributed by mission agencies in the occupied area, the Japanese declaration of war against America has made it necessary to find another way of getting these sorely needed materials to the people of China. This has been arranged through the Friends Service Committee. Somehow this great organization of Christian mercy will see that the garments and supplies go through. The work goes on. And this is true, not only of this particular project, but of other Christian work. We shall not be in such close touch with the Christian workers of China's interior as heretofore. But we know of their Christian loyalty and devotion. We know that the work goes on!

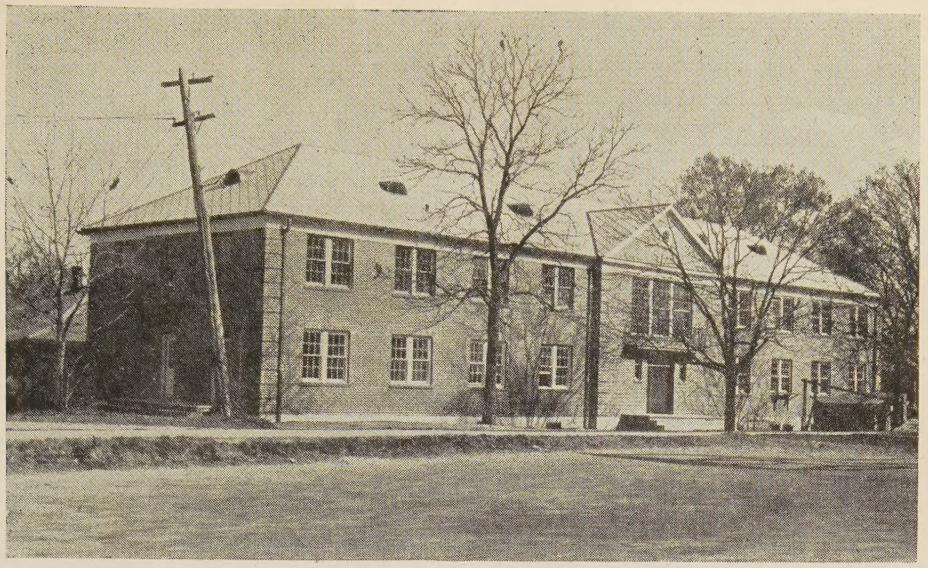
A Christian Fellowship

THE executive committee of the Disciples Peace Fellowship recently sent an open letter to its members, calling for the cultivation of attitudes of tolerance and active good will and urging resistance to all efforts to spread racial and religious intolerance. The letter asks also for the support of the rights of conscientious objectors and for the interpretation of their attitudes to those not in agreement with them. Particular importance is attached to the promotion of study of the bases of peace and to the cultivation of the attitudes which will make for peace. The emphasis upon the need for fellowship is particularly important. Not all church people will at any time agree as to their duties, especially in a time of war. They should, however, agree upon the need for a Christian fellowship that transcends all differences of opinion.

Missionary Apprenticeship

AN INTERESTING experiment in preparation for mission service is being carried on by Clarence Fuqua, a young Disciple, who was graduated from Phillips University in January. At the St. Louis convention in May, 1941, Mr. Fuqua talked with missionaries and with foreign division secretaries of the United Society about service in Mexico. Early in February he left for Mexico City where he is studying missionary work and attending the Union Seminary. He has also visited other mission stations. He expects to enter Yale next fall for further study looking toward service in Mexico.

Members of the Disciples Mission to Mexico write enthusiastically of Mr. Fuqua's work; and he testifies as to his own appreciation for this unique apprenticeship. Here is an experiment which may well be further developed. The student's training would certainly be made much more significant by a preliminary first-hand knowledge of his field and by practical experience in working with others at a common task.



Recently erected boys' dormitory at Southern Christian Institute, Edwards, Mississippi

S. C. I. Serves the Community

By VIRGINIA NICHOLS*

SINCE 1875, Southern Christian Institute located at Edwards, Mississippi, has been working to cut down the illiteracy rate and to improve the conditions of health among the Negroes who comprise 90 per cent of the school children in the immediate neighborhood.

High Illiteracy in Area

Ninety per cent of the school children would seem to indicate an apportionment of 90 per cent of the school funds. However, this is not the case. Although the population of the state of Mississippi as a whole is slightly more than 50 per cent Negro, $12,000,000 is expended annually for the education of white children and only $1,500,000 for the education of colored children. This is an average per capita expenditure of $31.73 for each white child, as against $3.21 for each colored child. In the face of such discrepancies it is little wonder that in Mississippi 23.3 per cent of the Negroes over ten years of age are illiterate, as compared with an average of 4.3 per cent of the same age group for the nation as a whole.

It is to lessen this high illiteracy rate that Southern Christian Institute, offering courses from the first grade through junior college, is working. Graduates of our junior college and students who have attended our spring term for teachers go out to teach in the rural public schools.

*Miss Nichols, who is in her second year as a teacher in Southern Christian Institute, is the daughter of the well-known Disciple minister, Fred Nichols.

Traveling Library

Let us go with our traveling library on a visit to some of these rural schools. It is the first Monday of the month, and preparations are under way for the monthly trip. We are able to make only four or five such trips a year because many schools are open only four months, the minimum term required by law. Booker T. Washington once said that a colored child is brighter than a white child; he is allotted only three months in which to learn what the white child learns in nine months.

Team Accompanying Library

Going with the traveling library are Miss Mary Bassett, the librarian, Mrs. John Long, who serves as driver, and two first-year college students who are receiving library instruction.

Work day at S. C. I.

Literature from Interested Friends

Lunches are packed, for the visit to eight or nine schools will take the greater part of the day.

The books, magazines, Sunday school papers, and pictures which the library circulates were sent by our friends in all parts of the country—churches, missionary organizations, and individuals. Each month every school on the route is loaned a box of books and magazines. The books are to be kept for one month; the magazines become the permanent property of the school if the teacher wishes to keep them.

While Miss Bassett and Mrs. Long are engaged in checking books in and out, the two college students conduct a story hour for the children, telling stories appropriate to the season.

Rude, Unpainted Schools

The schools are mostly rude, unpainted structures; the students are crowded about tables and often cramped into seats too small for them; the playground and teaching equipment are practically nil. Yet throughout all the poverty, the influence and contribution of S.C.I. is seen.

Trained in S.C.I.

In most of the schools on the route are teachers who were trained at S.C.I. These teachers are practicing the methods learned in our education classes and using the materials furnished by our library. On the windows of all the schools are found decorations—jack-o'-lanterns, Santa Clauses, or Easter rabbits—according to the season.

Resourcefulness Developed

One of our graduates, teaching a rural school in this neighborhood, had observed that the children in the white schools were furnished hot lunches supplied by the WPA from surplus commodities. Upon investigation she learned that she could secure the same advantage for her students if she would arrange for the transportation and cooking of the food. She prevailed upon several of the white planters to transport the foodstuffs from the commodity depot to the school building. The mothers of the students were glad to take turns going to the school and preparing the corn bread or other hot dish. Thus the students are supplied with vital, energy-building foods, all because this graduate of ours knew the proper methods to use in securing her rights.

Teacher Training Course

When these rural schools close their doors the first of April, many of the teachers will attend our six weeks' teacher training term. Out of their meager salaries of sometimes as little as $15 a month, they will manage to save enough to pay the small tuition charge.

Helping Solve Many Problems

But S.C.I.'s contribution toward solving the problem of illiteracy does not end with training the rural teachers. On one of the library trips Miss Bassett was greeted by a sharecropper desiring material to be used in the preparation of his Sunday school lesson. Thus the librarian must serve in capacities other than a mere distributor of literature. Requests for information range all the way from material of the Sunday school lesson to the best method to treat the baby for boils or whooping cough.

On many trips Mr. Long accompanies the party, glad of the opportunity of renewing acquaintance with former students, contacting new students, and discovering the needs of the community, and hence greater opportunities for service.

Serving the Church

In most communities the church goes hand in hand with the school as an agency for education and social betterment. While it is true that many of our students will be teachers, it is also true that many of them are preparing for the ministry. Our Ministerial Association is an active group of young men, meeting once a week. Our Sunday morning worship service, Sunday school, and Christian Endeavor Societies serve as models on which they can pattern the religious life of their own churches. Sermons preached by these young men will be quite different from those heard in the typical country churches of the neighborhood.

Disease Prevention

With illiteracy is found always the prevalence of disease, due to the lack of knowledge as to its prevention. Last spring one of our ministerial students, writing an essay on "How I in My Profession Can Help to Prevent the Spread of Tuberculosis," was awarded third place in a contest conducted by the Mississippi Tuberculosis Association among the Negro colleges of the state.

Young leaders who have had the benefit of our health courses will be better able to aid in stamping out disease in their communities. Regular physical examinations are given our students. This year all our students were x-rayed for tuberculosis and given the Wassermann test by the state health department.

Speakers on Health

From time to time we secure as chapel speakers, representatives of the state health department who talk on such subjects as tuberculosis and dental health. Thus our students go out with a knowledge of how to care for their bodies, how to prevent disease, and what treatment to take for disease. This knowledge they will pass on to others in their communities. We have at present one student whose ambition is to study medicine. Several of our girls have indicated their intention of taking nurses' training.

It is only through the work of ministers, doctors, teachers, and other educated leaders that the problem of illiteracy and its kindred problem, that of disease, can be attacked. And it is only through schools such as Southern Christian Institute that such leaders can be trained.

A typical trailer camp. Thousands of similar mushroom-growth communities have suddenly appeared throughout the United States wherever defense industries have required a vast increase in personnel

The Background Is Not the Picture

By G. PITT BEERS*

THE world background today is dark and depressing. War more nearly covers the whole earth than ever before. Men are slaughtered in numbers that stagger comprehension. This age like the two-faced Janus of ancient Rome has sought to dethrone God and to deify man. At the same time it has made human life cheaper than it has been for centuries. It reaches one of its most startling achievements in its ability to kill men in greater numbers than has ever been done before. Liberties that we have taken for granted are widely denied to humankind. We are reliably informed that the level of living common to men must definitely be pushed down again. Moral standards are being replaced by sensual conceptions of irresponsibility. Pagan governments declare their intention to wipe out Christianity. Not since the days of Julian the Apostate has there been such an open revolt against the Christian conception of life.

All of this, however, is only the background. *It is not the picture.* Backgrounds are used to heighten the effect of the picture. These circumstances are the surroundings amid which Christians and Christian church must live and work. We must relate our life and enterprises to them and meet their challenge. They do not in any way determine our spirit or control our objectives. What shall the Christian church do in a time like this?

Certain currents of life in the United States create major problems which must receive major attention. Most evident is the fact that our country is now definitely engaged in the war. This conditions every phase of the life of our people. It definitely affects the work of every local church. It opens new tasks and gives new significance to old tasks. It affects the available resources both of men and of money that will be needed in all Christian enterprises and particularly in home missions. Deeper than all of this it creates a new psychology in all people which will condition everything we do.

Accentuated by this war situation is the significant fact that the American people are today uprooted and adrift as no people have ever been at any time in the past. We are familiar with the story of 2,000,000 agricultural migrants. We now have added to them 5,000,000 industrial migrants, uprooted and moved about by the demand of civilian defense industries. Among these 5,000,000 industrial migrants there are more than 50,000 children for whom there are no school facilities at the places where they are living. A village of 800 people in eight months' time came to have a payroll of 10,000 men. A city of 15,000 people grew in a year and a half to 50,000. Comparable things have happened clear across the country in all types of communities from open country to metropolitan areas. These people have packed the houses already there. They have filled every government housing project. Great masses of them are compelled to live in trailers, shanties, and even tents. Churchless communities are more numerous and larger than we have ever known. Churches already established are overwhelmed with the new responsibilities that are laid upon them. Here is an enormous challenge to American home missions.

Another uprooting of life is created by the call to arms. No one knows how many soldiers and sailors will finally be removed from their homes and their families, and the normal associations of life. Their life plans are

*Dr. Beers is Executive Secretary of the Home Missions Society of the Northern Baptist Church. This article is reprinted with permission of *Missions*.

disrupted. Youthful leaders in all phases of the life of our churches are called into military service. Under conditions which make it vastly more difficult than it normally is to maintain such ideals, they are loyally trying to follow the ideals which they have acquired in Christian churches and Christian homes.

Beyond this, there is the crisis in civilization itself. We are in the midst of a revolution which in the long run of history may prove more significant than any revolution that has taken place in the past. It may easily prove true that all arguments that have been so hotly advocated over the several economic systems now in existence are futile because all existing systems will be swept away. In the world after this war the existence side by side of a surplus of food to be destroyed and a measure of poverty that leads to undernourishment and in some cases actual starvation, will not be endured by the human family. Moreover, the trend in education to train for purely materialistic relationships and enterprises and to ignore the foundations of human character, must be reversed.

This revolution is furthermore marked by a conflict of philosophies which we face in the world. Totalitarianism frankly disputes the validity of any of the principles of democracy. If democracy loses the power to produce a leadership in which it has confidence and to follow that leadership effectively, it will be destroyed by its own philosophy carried to a ridiculous conclusion. Materialism is carrying on an aggressive campaign of evangelism and challenges the whole Christian conception of life. Brutality is loudly proclaimed as the only badge of honor in mankind and the way of sacrificial love is spurned.

In this confusion and upheaval the Christian church has not entirely escaped. The easy tendency to replace a vital spirit with an effective organization and to cover the deficiency of our actual experience of God with a plausible philosophy is something which we dare no longer overlook. We must meet it squarely and grapple with it if the church is to be the effective directing force and the vitalizing power that it ought to be in the new culture that is to be produced.

What is the meaning of such a time of turmoil? Does it mark our Christian hopes as groundless and our Christian efforts as fruitless? Not at all. It is out of such a time as this that a new age is born. That new age will reach a nobler culture and a higher civilization than anything previously known if the Christian church does what it can and should in shaping and directing the building of that new age. Benedetto Crocker in his *History as the Story of Liberty* has emphasized this in connection with the struggle for liberty when he writes: "The man who enslaves another wakes in him a witness of himself and enlivens him to seek for liberty." And in similar vein he writes: "A Napoleon destroys a merely apparent and nominal liberty. He removes its appearance and name. He levels down the peoples under his rule and leaves those same people with a thirst for liberty and a new awareness of what it really was and a keenness to set up institutions of liberty, as they did shortly afterwards in all Europe."

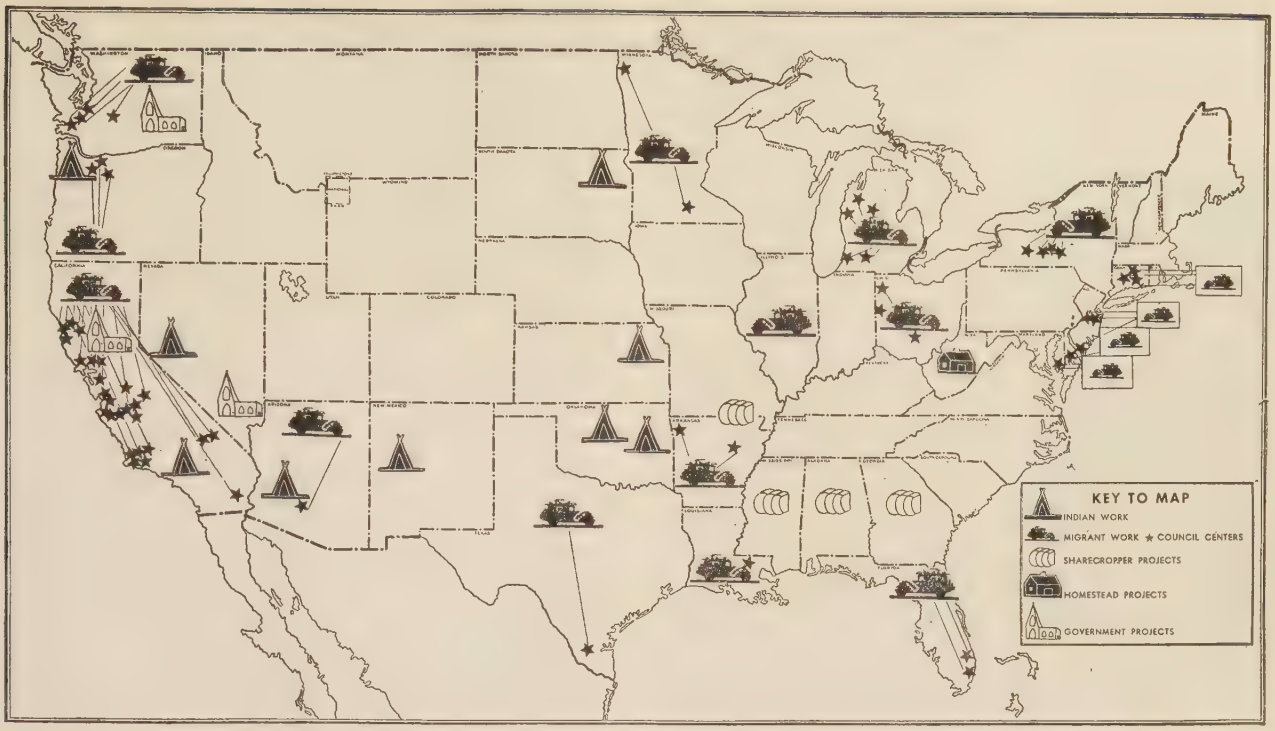
Over against these currents that make up life today the Christian church must be definitely devoted to the task of bringing about the purposes of God in such a world. The church has sometimes been almost submerged; but always it has risen to a greater life. Sometimes it has prematurely rejoiced over a victory that was not nearly as final as it seemed at the moment only to be plunged again into the struggle. But the church has never quite lost the sound of God's voice and has never quite escaped the sense of responsibility for the misery in the world.

What the new age will be like depends upon who builds it. If pagans take charge of the building, then it will be more pagan than the culture of any land we have ever undertaken to evangelize. If the materialists control the building, it will be a culture that will know nothing beyond material facts and sensual values. If the personal selfishness that is the basis of all dictatorships can build it, it will be a culture in which the masses of mankind will suffer long and bitterly until, in some far off future they can rise to overthrow it and replace it with a better one. If, on the other hand, the church of Jesus Christ can take the dominant place which it ought to take in building that new age, then it may be made Christian beyond anything that history has thus far recorded.

The church must recognize and meet this responsibility or Christianity will cease to be deeply significant in human life. Christians dare not drift through these days hoping that the currents of life will automatically sweep humanity to some higher achievement. The church dare not follow where the common currents of life may lead, but must take possession of the situation and guide its development.

In doing this we must not fail in the tasks we have always assumed. In time of war there is always a tendency to neglect the basic things of the church. A recent study of the membership of American churches reveals the fact that in and immediately after every war period the number received into the church on profession of faith has markedly declined. Still more significant is the fact that in the period following such a decline, the number has never quite returned to the level from which the decline started. Carried to its logical conclusion, that trend can mean nothing less than irretrievable disaster.

Furthermore, in a time of social revolution, the home mission enterprises not only have a right to continued consideration but they become much more significant. Revolution always boils up out of those phases of human life that are most depressed and that suffer most. It is in such phases that home mission enterprises must now concentrate their greatest attention. In these times so highly unfavorable to Christian thinking and living, we have a particular responsibility to maintain in our people a Christian attitude. Hate will commonly spread among the people. Our churches not only must not in any way be beguiled into sharing



Interdenominational projects of the Home Missions Council of North America

in the propagation of hate, but must now more than ever proclaim the Christian gospel of love. At a time when revenge will be more generally demanded than ever before, the church must declare its gospel of forgiveness, not merely God's forgiveness of us but our forgiveness of our fellow men. In an era when human life has been made so cheap, the church must insist on and maintain more than ever a Christian respect for humanity. "Alien enemies" is a technical term that is likely to arouse hate in many hearts and to produce a vast amount of injustice. This will not serve the purpose of our country for it will produce in many who seek to be loyal to our government a bitterness and resentment that will not aid them in their high undertaking. The church above all other agencies must take the lead in maintaining an attitude that is fair, that is considerate, and beyond this, that is Christian in its relationship to all people whose background may subject them to peculiar difficulties in this time.

The church must take a lead in maintaining the great democratic rights in behalf of which this war is being fought. We are not unaware today that it is perfectly possible to win a war and lose its objectives. Newspaper reports of recent occurrences in Denver, Los Angeles and Phoenix indicate that there are people in minor positions of power who would not be averse to using un-American methods to silence those of whom they do not approve.

The church today must assume responsibility for ministering to every special need. Physical suffering is common. We must be known as ministers who serve all suffering. Multitudes are withdrawn from the common mainstays of life. We must provide a religious ministry for all such groups on a really effective scale. We must reinforce everything that will unite us and give us the strength of unity.

We may, of course, well ask ourselves what is required of us that Christ may use us in this way. Some things certainly are essential. We must have a clear word from God. There must be a deep and abiding consciousness that we are in touch with the Eternal Source of life and truth. We must embody our message in our daily living, not merely announce it in our speech. We must have a deep consciousness that this gospel which we strive to mediate is absolutely essential for mankind. The church has no right to claim from men the sacrifice which it does if that which it mediates is merely one of the refining influences which will be helpful to humankind. Its claim to devotion is justified only if that which it does is absolutely essential to man and is supremely essential before anything else.

We must face these things in faith. We have a great faith in democracy and in the determination of mankind eventually to achieve its reality. We have faith in America's future that through whatever turbulent waters we shall be compelled to pass we will emerge on a new higher level of human life. We have faith in the Christian church that however it may have been weakened by triviality, by blindness to the vision, by selfish unconcern for human need, it will nevertheless be the supremely vital force in advancing human welfare. We believe in all of these things because we believe in God, the God in Christ. His is the clear vision of what ought to be. His is the one competent power to bring that to pass. His is the one clear purpose that will not falter nor turn aside. People who walk and work with Him, however unavailing their efforts may seem, are making a contribution to a cause that will not be lost but will eventually come to its perfect consummation.

Christian Good Neighbors

By PAUL ANDRESS*

Mr. and Mrs. Paul Andress

IN RECENT years a popular phrase has caught our imagination and we have been hearing on every tongue the words "Good Neighbor." For the first time in our relationship with other countries, our government has sincerely tried to foster a spirit of good neighborliness with our sister republics of Latin America.

For Christians a Good Neighbor policy is no new thing. Evangelical Christians have tried to be good neighbors to these republics for many years. The church, which is ofttimes thought of as a conservative institution, has been fostering a spirit of good neighborliness long before such an attitude became the policy of our government. In these days when good relations between these republics are so important, the evangelical church which has been sending missionaries to and supporting institutions in the republics of Latin America is perhaps better qualified than any other organization to interpret these countries to our own nation. A generation ago our churches looked at our neighboring republics and saw many needs there, and they have been meeting those needs over the years. The Christian church has been a good neighbor, and more than that, it has tried to be a Christian good neighbor.

Complicating Factors

There are many factors which make it difficult for neighborly relationships to exist between our own country and the Latin American republics. We are a rich and powerful nation. Our neighbors are poor and weak. We in our racial make-up and historical background are Saxons. They are Latins. There are linguistic and psychological differences that make understanding difficult. The Latin speaks in the subjunctive; the Saxon uses the indicative. The Saxon puts his ideas briefly and to the point; the Latin is fond of elegance. The Saxons are practical; the Latin is theoretical. We are interested in things; he is interested in ideas.

Disciples' Good Neighbor Policy

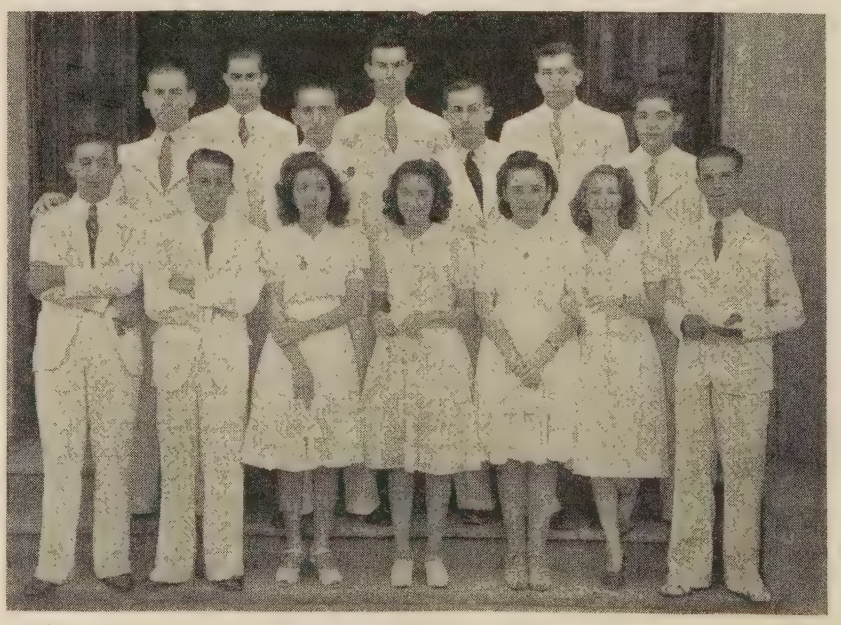
The brotherhood of Disciples of Christ began a Christian good neighbor policy in the Republic of Paraguay twenty-one years ago. As we began work in that country, the great need was found to be one for more and better schools. We are proud of our educational contribution to Paraguayan life. We are proud of our school and the place which it holds in the life of the nation. We have tried to make it a good school and a Christian school. Colegio Internacional (International College) has become one of Paraguay's most important educational institutions. From the handful of students who came to our school when it first opened its doors, our student body has grown to more than three hundred. We were the first coeducational school in Paraguay. From one small building, our plant has grown until it comprises three well-equipped school buildings—the Allan Stone building which is the main school building, the Mary A. Lyons Dormitory for girls, given by the women of the state of Ohio in memory of Miss Mary A. Lyons who for many years was the secretary of the Woman's Missionary Society in Ohio, and the new dormitory for boys, given by the late Miss Cynthia Allen of Cleveland.

Beginning with a small primary school, we now are a complete primary and secondary school following the official Paraguayan educational program.

Investment Large and Unselfish

Our investment in Paraguay is large. It has been an unselfish investment. We have seen a great need, and in a spirit of Christian good neighborliness, we have given of our money and of our time to meet

1942 graduating class, Colegio Internacional



*Missionary to Paraguay with The United Christian Missionary Society, now on furlough.

that need. It is impossible adequately to measure the results of our twenty-one years in educational work in Paraguay. Year after year we have been sending out the well-prepared young men and young women who will be leaders in Paraguayan life. As they have been with us—some of them during their entire school life—these boys and girls have been changed. Their ideals and attitudes have been formed and Christian character developed. Colegio Internacional has been the means of interpreting the best of American life to the youth of Paraguay, who otherwise would have received their conception of our country only from American movies, American commercial representatives and tourists.

Leper Colony

But education is only one of our activities in Paraguay. Paraguay's most serious public health problem is the problem of leprosy. No one knows how many lepers there are in the country. The number is growing. The Paraguayan government cares for about 300 lepers in a government Leper Colony. They are only a small group of the total number of lepers. The government is not able to care adequately for these people. Again our church, seeking to meet the needs of the country, is seriously concerned about leprosy and doing all it can to alleviate the suffering of these people.

Newly Dedicated Chapel

While trying to serve Paraguay in these ways, we have not been unmindful of the deeper spiritual need of the country. Here again we are following a policy of good neighborliness. The established church, the Roman Catholic, has been working in Paraguay for more than four hundred years. Yet it has not been able to meet the spiritual needs of the country. There is need for a religion which seeks not to be served but to serve. To meet these deep spiritual needs, we dedicated a year ago last August a chapel. That chapel becomes a center which will interpret evangelical Christianity to the people of Paraguay. This church demonstrates the spirit of good neighborliness.

An Ancient Question

One day a man asked Jesus this question, "And who is my neighbor?" Jesus answered with the parable of the Good Samaritan. My neighbor is anyone who is in need. This applies to groups as well as to individuals. Paraguay is a nation where there are many needs. Paraguay as a nation is poor, not because she has been inferior, but because she has had a tragic history. The Disciples of Christ through the Paraguay Christian Mission are trying to meet some of those needs in the spirit of Christian good neighborliness.

Doctor Mott Relinquishes Leadership

By A. L. WARNSHUIS*

IN ACCORDANCE with a decision announced at Madras, when accepting re-election, Dr. John R. Mott is now retiring from the Chairmanship of the International Missionary Council. At Madras he placed severe limitations upon his acceptance, agreeing to serve for only three years longer. He now insists on adhering to the program then announced.

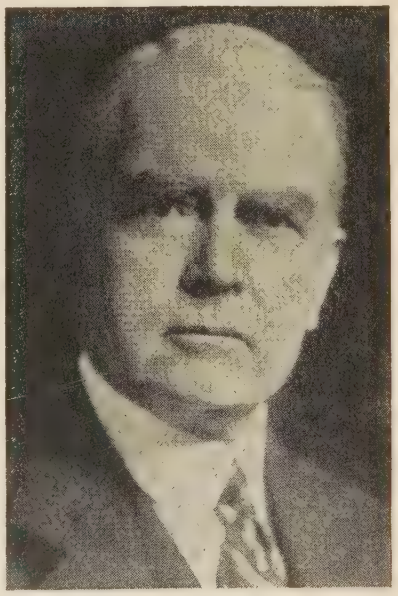
Happily, however, we are able to report that Dr. Mott is not wholly severing his connection with the International Missionary Council. Through letters from twenty-seven countries the Committee of the Council has unanimously and emphatically requested him to serve as Honorary Chairman. Dr. Mott has consented to do so. Consequently his world-wide influence, his prestige, his wise counsel, his invaluable service, will still be available.

The International Missionary Council is "the lengthened shadow" of Dr. Mott. We shall never be able to think of it apart from him. Since the setting up at Edinburgh in 1910 of the Continuation Committee, Dr. Mott has given himself with complete and sacrificial abandon to the fashioning of what is now the International Missionary Council—an organization having constituent units in 31 countries. By repeated round-the-world journeys which have taken him on errands of service to 80 or more countries and to most of them again and again and by conducting conferences beyond number, Dr. Mott has won the respect, confidence, and cooperation of influential leaders in every land whither the Christian enterprise has gone. National Christian Councils have grown under his wise stimulus and direction. With his associates he has developed multiplied programs of cooperation and collaboration.

The influence of the International Missionary Council under Dr. Mott's leadership has gone far beyond its own organization. It has stimulated many new adventures in Christian cooperation. Its officers have had a part in developing world conferences and in organizing the World Council of Churches. In fact the very form of organization of this epochal Christian body is being patterned on their experience.

Dr. Mott is "for the morning." This is the glorious fact. In all his amazing years of service he has never sounded a note of discouragement or retreat. He has always thought carefully and in larger dimensions. He has looked forward, he has had inextinguishable faith in the future of the Christian cause; he has been in the vanguard leading forward. His hopes are even as bright as the promises of God.

The Committee of the Council has authorized Dr. Mott to designate one of the Vice-Chairmen to serve as Chairman of the International Missionary Council until the Council or its Committee can take action to elect a Chairman. Accordingly the Reverend Bishop James C. Baker has been so designated, and he has consented to accept this office. This action became effective on January 15, 1942.



Dr. John R. Mott

*Dr. Warnshuis is American secretary of the International Missionary Council.

Love Not Evacuated

By WILLIAM R. HOLDER

EDITORIAL NOTE: Upon the earnest petition of our Japanese workers and pastors, President Robert M. Hopkins and the Home Missions Division of the United Society sent W. R. Holder to Los Angeles to confer with them concerning the immediate problems faced by our Japanese congregation and work in this specific area. The following article is the first word we have received from Mr. Holder and was written on March 9, two days after his arrival. It is a revealing statement of the racial tension that is becoming an increasing problem. As we face the Easter season with the offering for home mission causes, we must face the necessity of enlarged participation that such problems as this may be adequately met in a brotherhood such as ours.

WHEN I left Indianapolis to express the love and sympathy of the United Society to our Japanese constituency in the tragic experience of total evacuation, I did so with a heavy heart. It seemed then that all Japanese were to be forced to leave the coast for points of their own choosing and at their own expense. The picture of them wandering about, wanted nowhere but forced to keep moving, haunted one's mind. I feared that our love and sympathy might seem only words with an adequate ministry far beyond our present resources.

Politicians at Work

Such a fear was hanging like an impenetrable cloud over the Japanese. It was largely caused by politicians of the coast and neighboring states rushing in with extreme statements in an effort to capitalize on the situation. After two days on the coast there is increasing hope that when the final policy of the administration is announced it will be on a much higher ethical level than the early publicity indicated.

Tolan Committee Thorough

The investigations of the Tolan committee were thorough in nature and fine in spirit. Christian leaders and the Japanese were given adequate opportunities to express themselves. Tom Clark, the Coordinator, and his staff also wish to avoid unnecessary suffering. The findings of the Tolan committee and the work of Mr. Clark are only advisory to Gen. DeWitt, the commander of the coast zone. Nothing is final until approved and announced by army authorities, but there is now substantial evidence that the following procedure will be followed:

1. All Japanese, aliens and citizens, will be evacuated in the near future with no time limit yet announced.
2. They will be taken first to "Processing Stations" in eastern California or Arizona where they will be classified according to vocations and skills and assigned for resettlement in places as yet undetermined.
3. Insofar as compatible with Item 2, the integrity of communities and groups will be encouraged.
4. The Federal Government will likely provide transportation and necessary food and care to and while remaining at the "Processing Stations." Also necessary storage and security for Japanese property, personal and real.

Such recommendations as the above may be refused by the army authorities. Any unfavorable turn of the struggle abroad or an unfortunate series of events on the coast might change the procedure overnight.

Recommendations of Committee

In an effort to be prepared for real service the Southern California ministers appointed a special committee to report and recommend a course of action to our churches. It was my good fortune to arrive in time to sit for several hours with this committee and see its recommendations unanimously adopted by the ministers in their March meeting. Those recommendations were three in number:

1. Dr. Cleveland Kleihauer is to represent our brotherhood on the central interdenominational committee of the Church Federation for the Evacuating of the Japanese. Willard Learned, staff adviser for our Japanese work, will collaborate with him.

2. Since evacuation to and from the "Processing Stations" will be spread over a series of months, the United Society is petitioned to send a representative to the coast immediately to be the counselor and friend of our Japanese brethren in this hour of their need.

3. A card form is to be prepared and mailed immediately to ministers of Southern California churches. On this card members and friends can report space available for the storage of the personal goods of our Japanese families. Pastor Unoura is making a similar survey of the goods for which storage will be needed. It is hoped that true brotherhood may be promoted between the American families and the Japanese families whose property they store. Already many thousands of dollars' worth of valuable goods have been purchased by unscrupulous men for a mere fraction of their value, and many instances are reported of indignities to Japanese who were stampeded into breaking from their groups and starting out alone. They are being advised to hold their goods and stay with their groups.

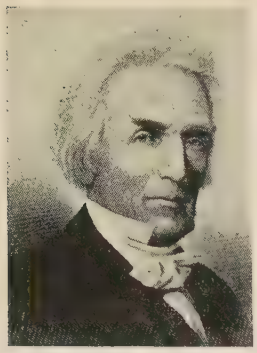
Appreciation of Christian Sympathy

On Sunday morning March 8, it was our privilege to speak to our Japanese congregation and endeavor to give some degree of comfort and confidence to them. The house was filled. We met with the board of the church in the afternoon. The mere fact that the Society had sent a friend to them at this time was appreciated out of all proportion to any definite help that could be promised on that day.

Pastors Unoura and Kubota have been tireless in their service to an ever increasing constituency.

William Fleet Palmer, Federal District Attorney, is a member of our Monrovia Church and a most sympathetic and helpful friend of the Japanese.

The fine and loyal spirit of our Christian Japanese is expressing itself in their willingness to endure the losses and hardships of this act of war and thereby prove themselves worthy citizens. A love that never fails cannot be evacuated.



Alexander Campbell on Education

By C. H. HAMLIN*

IN 1829 Alexander Campbell was elected from Brooke County to the Virginia Constitutional Convention meeting in Richmond, 1829-30. In this convention his principal interests were manhood suffrage, better representation for the western counties, and a system of public schools. In the convention Campbell proposed the only resolution on the subject of education. It read as follows:

> Whereas republican institutions and the blessings of free government originated in, and always must depend upon, the intelligence, virtue and patriotism of the community; and whereas neither intelligence nor virtue can be maintained or promoted in any community without education, it shall always be the duty of the legislature of this commonwealth to patronize and encourage such a system of education; or such common schools and seminaries of learning as will, in their wisdom, be deemed the most conducive to secure to the youth of this commonwealth such an education as may most promote the public good.[1]

When the above resolution was lost, Campbell said:

> It was nailed to the table by a mere parliamentary maneuvre—by those, too, who had not courage to vote against it or formally oppose it. In this way, however, it was virtually negative; and so it came to pass that Virginia, once distinguished for her profound and eminent statesmen and eloquent orators, has sent her Magna Carta to the world without the recognition of education at all—without one word upon the subject, as though it were no concern of the state.[2]

Campbell voiced the sentiment of the public in western Virginia when, on various occasions, he referred to "the aristocracy of education" in Virginia. He said:

> Common schools and aristocracy are not homogeneous. A patrician will not have a plebeian system of education. It would humiliate his son to learn out of the same grammar, under the same teacher and in the same school room with the son of a plebeian. We of the west are generally too poor—that is too democratic—for such notions.[3]

He also stated:

> In the sacred and benevolent cause of education we are not allowed to have any castes or parties; we are neither aristocrats nor democrats; we do not plead for the rich or for the poor, but for the people, the whole people, and nothing but the people. Such is my theory. I am for rendering to all their dues. We must have common schools, normals, and colleges. The whole wants of society must be met.[4]

Campbell took an active part in the educational conventions in behalf of public schools during 1830-1850. In an educational address at Clarksburg, Virginia, in 1841 he advised the sending of lecturers, trained in institutes, over the state to arouse an interest in "universal education." He said:

> When these subjects are well understood, you will not lack arguments to convince every thinking and intelligent man that it is the paramount interest and duty of every government and community to provide by law for the education of its entire population, nay, to make provisions for the practical, literary and moral education of its youth, by levying and collecting taxes for this purpose, by setting on foot and supporting a vigorous and efficient system of common schools, commensurate with the means, the wants, and the interests of the whole community.[5]

He asked in the same address,

> And is it not the first duty of a civilized government to provide for and to carry out an adequate and an efficient system of common school education at the public expense?

After the public was aroused to the needs of such a system he stated a petition should be circulated requesting the legislature to put in such a system by a majority vote in each county supported by a property tax. He advocated "the county unit of control."[6]

It is easy to see the influence of Comenius, Rousseau, Pestalozzi, and other European educators on Campbell. Campbell advocated physical, intellectual, and moral training. Pestalozzi stated, "Real education must develop the child as a whole—mentally, physically, morally—and calls for the training of the head and the hands and the heart."

On teaching the children Campbell stressed the acquiring of experience through the senses as shown by the following:

> Fishing, fowling, and hunting, when free from violent efforts or circumstances of danger, as interludes at certain seasons, may be both innocently and advantageously permitted; as well as swimming, riding, and walking, for those who are approaching the period of adolescence; but at first, and indeed usually these amusements are to be pursued in the company of a tutor, who explains everything and restrains from everything detrimental to health or morals. Agriculture, both theory and practice, is but beginning to command the respect and attention due to this most useful, honorable and princely of all human callings and pursuits. This, next to religion and morality, and the art of reading and writing, ought to be taught in all its branches, from the infant school and upwards, to the last lecture in the last course.
>
> Soils, earths, minerals, rocks, fences, building, manures, grains, grasses, fruits of all kinds, stocks, from the Arabian horse down to the size and quality of the various sorts of eggs in the poultry yard, ought to be made familiar topics with all pupils.[7]

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*Doctor Hamlin is professor of social science at Atlantic Christian College, Wilson, N. C.

[1] *Journal of the Virginia Constitutional Convention, 1829-30.* P. 181.

[2] *Millennial Harbinger, 1841.* P. 431.

[3] A. Campbell, *Popular Lectures and Addresses.* P. 266.

[4] A. Campbell, *Popular Lectures and Addresses.* P. 242.

[5] *Ibid.* Pp. 509-510.

[6] *Ibid.*

[7] A. Campbell, *Popular Lectures and Addresses,* Lecture on "The Common School."

Regarding the content of the common schools Campbell said, "These seven arts must therefore be the basis of a good system of primary and common school education." They were as follows:

(1) The art of thinking; (2) the art of reading; (3) the art of spelling; (4) the art of singing; (5) the art of writing; (6) the art of calculating; and (7) the art of bookkeeping. These are the seven essentials of a primary school system—they are fundamental to the whole system of education—to a series of schools primary, secondary, and intimately called common schools, academies and colleges.[8]

Campbell stressed vocational education especially with reference to agriculture. Regarding this training for the pupil he said, "The most important information for this business the school does not give him."

Regarding physical education Campbell said it is "essential to vital action, good health and growth. It directs the character and the extent of the self-denial and physical exercise essential to these ends, with the necessary attention to food and raiment."[9] He deplored the fact that "children were not taught the cause of good or bad health."[10] Campbell stated that physical knowledge was to be found in very few elementary books. He recommended *The House I Live In* by Alcott as containing a fund of information on the human system.

Alexander Campbell looked upon education as a panacea for all of the ills of society. He attributed crime to ignorance. From his investigation of penitentiary reports he concluded the tendency to crime among the illiterate was fourteen times greater than among the literate.[11]

Campbell stressed the personal social value in education, stating:

It is an advantage to young men during their college course to form acquaintances with their juvenile contemporaries from numerous and various states and territories. These acquaintances are often useful in after life; and during the formative period of our character it is important to have persons of different climes, manners and customs amongst our classmates and fellow students.[12]

W. A. Maddox in *The Free School Idea in Virginia Before the Civil War* states "the great common school champion of the western delegates in the 1829-30 Constitutional Convention was Alexander Campbell. He spent a great part of his life in democratizing elementary education in Virginia."

In harmony with his dislike for what he called theology and theological schools, Campbell introduced the following resolution while a member of the Virginia Constitutional Convention of 1829-30: "Resolved, that no incorporation for any ecclesiastical, or religious purpose, shall ever be granted or have any validity in this commonwealth."[13] It seems that he wished all education to center around "moral culture" with no gap between the sacred and the secular in education. In his educational scheme the Bible was to be the principal text but studied as "any other book." This idea of separating religion from theology had been held by many of the European educators such as Comenius, Rousseau, Fellenberg, and others.

In 1839, Campbell announced a *New Institution* combining a family, a primary school, a college, and a church as follows:

A New Institution

Plan of a Literary, Moral, and Religious School; or the union of four institutions in one—the combination of the family, the primary school, the college, and the church in one great system of education.

In the first place the location must be entirely rural—in the country, detached from all external society; not convenient to any town or place or rendezvous—in the midst of forests, fields, gardens—salubrious air, pure water—diversified scenery of hills and valleys, limpid brooks, and meandering streams of rapid flowing water. Such is the spot which I have selected. . . .

We want no scholastic or traditional theology. We desire a much more intimate, critical, and thorough knowledge of the Bible, the whole Bible as the Book of God—the Book of Life and of human destiny, than is usually, or indeed can be, obtained in what are called Theological Schools. As we make the Bible, the whole Bible, and nothing but the Bible our creed, our standard of religion and of all moral science, we have no hesitation in saying that this institution, from the nursery class upward to the church classes, shall make that volume a constant study.[14]

There is a striking resemblance between this "Institution" and Fellenberg's Institute in Switzerland except Campbell gives more stress to "moral culture." The principal features of Fellenberg's Institution in Switzerland existing 1819-1848 were similar to Campbell's in too many respects to be a mere accident. The principal features of Fellenburg's Institution at Hofwyl, Switzerland, were as follows: location on a farm of 600 acres, a workshop for the manufacture of cloth and tools, a printing plant, a literary institution for the well-to-do, a lower school for the peasantry and middle class, and an agricultural school. Fellenberg sent about 100 copies of a *Report* on his work to America. This institution was attracting the attention of educators when Campbell was in the vigor of his life.

Campbell's Institution at Bethany was on his large farm having the usual farm workshops, there was the literary institution (Bethany College), there were the elementary classes which were later discontinued. The charter of Bethany College provided for an agricultural department. All of Campbell's plans for the Institution ceased to exist except the literary institution—Bethany College and Bethany Church.

At this time there were various other social experiments taking place in Europe and America. For example: Jean F. Oberlin (1740-1826) for whom Oberlin College was named, the Alsatian Lutheran clergyman and philanthropist, conducted an institution in France till his death in 1826.[15] There he had Protestants and Catholics worshiping together. He preached three sermons in French and one in German. This

[8] *Ibid.*
[9] *Ibid.*
[10] *Ibid.*
[11] *Ibid.*
[12] *Ibid.*
[13] *Journal of Virginia Constitutional Convention, 1829-30.* Pp. 133-134.

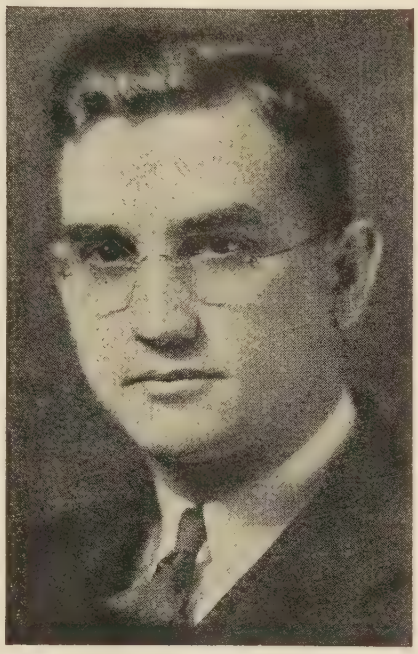
[14] *Millennial Harbinger, October, 1839.* Pp. 446-451.
[15] Marshall Dawson, *Oberlin: A Protestant Saint,* Willett, Clark, & Co., Chicago, 1936.

(*Continued on page* 21.)

Called to College Leadership

By RILEY B. MONTGOMERY*

THE election of Dr. John L. Davis to the position of Executive Secretary of the Board of Higher Education of Disciples of Christ brings to the leadership of this organization a man well qualified for the responsibilities of this office. With a rich Christian heritage in home, church and college, he comes to his task with a mature conviction on Christian education. He understands the origin, growth, and life of our brotherhood and will direct our thinking and our activities along progressive but constructive lines.



Dr. John L. Davis

Dr. Davis possesses those personal qualities and abilities which assure success in educational and religious leadership. The sincerity of his personality creates confidence and friendship. The penetrative quality of his thought commands respect; and the range of his interests, his knowledge, and his experience insure balance in judgment and poise in action.

Born near Morehead, Kentucky, Dr. Davis had his first contact with an educational institution of Disciples of Christ when at the age of five years, he entered the kindergarten of the training school maintained at Morehead Normal, a school that was founded and maintained for a number of years by the Christian Woman's Board of Missions. This school has since been taken over by the state and is now Morehead State Teachers' College. The last two years of his high school education were in Johnson Academy, Kimberlin Heights, Tennessee, from which he holds his diploma. At the age of nineteen, he was ordained to the Christian ministry by Dr. Ashley S. Johnson, the founder and long-time president of Johnson Bible College.

Dr. Davis received the B.A. degree from Eureka College and the M.A. and Ph.D. degrees from the University of Cincinnati. While a graduate student at the latter institution, he received the Taft Fellowship in English. This is the highest distinction to be awarded in that field by the University. He made a three-year study of William Blake, the great English mystic poet, which led through the literature of mysticism since early Christian times and culminated in his dissertation on *Blake and Boehme: The Influence of William Blake on Jacob Boehme.* Dr. Davis has had a particular interest in drama. He has made special study of the plays of William Shakespeare and his contemporaries. He, also, follows modern drama with a live interest. During recent years, he has been writing drama. His one play receiving most attention is, "More Lives Than One."

Dr. Davis held several student pastorates in Central Illinois and in Kentucky during his college and university years. Although he chose the educational ministry rather than the pastoral ministry as his major life activity, he has been consistently in demand as a preacher.

In 1933, Dr. Davis came to Lynchburg College as Professor of English, and Chairman of the Division of Language and Literature. In 1936, he was appointed Dean of the College. He has been outstanding both as a teacher and as an educational administrator. In the position of Dean, he takes initiative in suggestion and in action to better the total program of the college. Some of his finest contributions at Lynchburg have been his leadership and support in a study of aims and objectives, in the revision of our teacher education program establishing it on a basis which has won state-wide commendation, in raising and holding academic standards on a high level, setting up minimum degree requirements for teaching personnel, in helping to mature and perfect a program of guidance and counselling including a testing and orientation program, and in helping to arrange a better physical education program for all students under more efficient leadership.

The active interests of Dr. Davis beyond the campus have been expressed in his church leadership; in official positions with brotherhood organizations; in his presidency of the Lynchburg Council on Adult Education, of the Fortnightly Forum, of the Lynchburg Consumers' Co-operative; and as member of the Advisory Committee on Schools and College Teachers of the State Board of Education, and chairman of the Subcommittee on Supervised Teaching.

I am sure Dr. Davis will have not only the full cooperation of the Board of Higher Education, but of the entire brotherhood in the important task he will undertake on June 1, 1942.

*Doctor Montgomery is president of Lynchburg College and is also president of the Board of Higher Education of Disciples of Christ.

The editors of *Who's Who in America* have frequently called attention to the exceedingly large proportion of those who have rendered distinguished service to the world who have come from what may be termed small colleges. They have recently issued a beautiful little book, *The Memorial Everlasting,* urging that gifts both large and small be given to these institutions. The book is dedicated "To those great souls who have conceived education as the salvation of democracy—who have given of their worldly wealth that others might perpetuate their ideals."

Concerns of a World Church: A Series

III. The World Church and Rising Nationalisms

By GEORGE WALKER BUCKNER, JR.*

ON THE last Sunday in June, 1937, I attended church in Dahlem, a fashionable suburb of the city of Berlin. Arriving a few minutes in advance of the hour of worship, I found the commodious sanctuary already crowded, with every seat taken and with many people standing. As the service proceeded, others came in a constant stream, standing at the side walls and at the rear. A few moments later there was a slight break in the service to enable the ushers to bring forward probably fifty or seventy-five people who were seated on the floor of the spacious chancel. It would be more accurate to say that there was a pause rather than a break in the service. An atmosphere of deepest reverence prevailed, and the place was electric with a sense of spiritual anticipation.

Presently the black-gowned preacher with deliberate dignity ascended the stairs of the great, high pulpit at the left of the worshipers. A single glance at the features of this square-faced man with close-cropped hair revealed one who was in dead earnest. Not for a passing moment was his face lighted with even the suggestion of a smile, and when he spoke it was with a deliberateness and evident sincerity which indicated that every word was a measured word and a word from the inmost heart of the preacher. This man was not preaching simply because the hour for preaching had arrived. He preached because he had something to say—something that he wanted to say or was driven to say above all else that might be said. The vast audience hung upon his every word. It was apparent that their attitude was one of genuine sympathy and appreciation, and that they too cared tremendously about the things he was saying. Had I understood not a single word of German, I should have known that something significant was being said that morning.

Who was this man upon whose every word an earnest congregation hung that day, while other churches of Berlin were deserted? What was it that he had to say that mattered so much to him and mattered so much to them? The man was Martin Niemoeller, youthful submarine commander during the first World War, and now, in his early fifties, the preacher who dramatized for Germany and for the world the inevitable clash between a nationalistic state which seeks to dictate to and to direct all the life and thinking of its people, and a church which declares that its allegiance is to God and to God alone.

With the growth of the Nazi Party and its rise to power in 1933 there had come an effort to reshape and coordinate all of German life. A question which naturally arose had to do with the place of the church in such a scheme. As usual, the question did not arise in an academic but in a practical way. The so-called "German Christians"—not really Christian at all—set out to change theological thinking and to do over all Christian principles and traditions and make them fit into the Nazi scheme, especially with Aryan emphasis.

Opposition was aroused on the part of great numbers of Christian laymen and ministers who saw the question as concerned with the very heart of the gospel. The issue, they said, was one which had to do with a religion of revelation as opposed to other religions. The real question, they insisted, is: Shall Christianity be anything the national leaders want it to be, or shall it remain a religion based upon the revelation of God through Jesus Christ? The principle involved had to do with the relation between state and church, a question which had largely dominated a thousand years of European history. The broad issue at stake was as to whether the church should confine itself to the petty only and let the state pass on all vital matters for it. Involved also was the basic Christian conception of the church universal—the conviction that there is a very real sense in which belonging to the Christian church transcends all nationalities.

It was because Martin Niemoeller was one of the most outspoken and courageous of the many leaders of the church who voiced opposition to this new and arrogant tyranny that people listened to him and regarded him as a symbol of the last stand of a rapidly vanishing freedom. On this last Sunday morning in June of 1937 he recounted the various violations of the freedom of the church which had occurred in the preceding week, and referred to the forty-eight distinguished leaders of the Prussian church in prison at that very moment. Then with these incidents as his background he spoke deliberately and boldly from the text, "We must obey God rather than men."

That sermon was Martin Niemoeller's last. Three days later he was arrested and imprisoned. A period of imprisonment was followed by a trial with a light sentence and release and then an immediate rearrest by the secret police without the preferring of definite charges.

The question which Martin Niemoeller and his associates have faced is not one which is of concern to Germany alone. The clash between church and state, while more acute in lands controlled by totalitarian government, covers the face of the whole earth. It is significant that, when those who planned the program of the Oxford Conference on Church, Community and State inquired as to vital issues which should be discussed, there came from every single nation in the world the request that the representatives of the churches face this important question as to the relation of the church to the modern state.

A major political and social phenomenon in the days following the first World War was a rising tide of nationalism and a trend toward totalitarianism in government.

*Other articles in this series by the editor will appear in the next few months. Book rights and the right to reprint are reserved by the author.

In nearly every country an arrogant, narrow, strident nationalism arose. The Ku Klux Klan with its slogan of one hundred per cent Americanism was an expression of that trend toward nationalism on the North American continent. In some other lands, not possessed of the rich resources of America and all but bankrupt as to hope, it took the form of the totalitarian state in which every aspect of life—educational, ethical, cultural, economic and spiritual—is regarded as the direct concern of and as subservient to the state.

It was inevitable that a vital church should come into conflict with the totalitarian state and with all arrogant, narrow nationalism. The church is a universal, supra-national fellowship. Whenever the state seeks to impose limitations upon that fellowship, some measure of conflict is inevitable—unless the church has lost its power. The Christian church claims to have a message for the totality of life, not in the sphere of compulsion, but in the realm of ideals. Any state which seeks to direct the thinking of men and to reshape their philosophies and determine their codes of ethics is certain to find the church in opposition to its attempted restrictions upon human freedom and growth.

Every deliberative conference of Christians in recent years has confronted this issue of the relation of the church to the modern state. In the main, the question has been faced with courage and poise. It has been pointed out that the church and state have much in common. They serve the same people and they are both responsible to God. The church, it has been said, is the trustee of the gospel, while the state is the guarantor of justice which makes possible a normal and good life for all. The methods of the two are different. The state can use coercion to gain its ends, but the method of the church is that of love.

Thoughtful Christians are ready to acknowledge that the church at all times owes to the state certain duties which it is bound to fulfil. It owes to the state the duty of cooperation in all things in which it is possible for the two to work together. It should support the state in its efforts on behalf of the welfare of the people and in its aims to raise the levels of life. It owes to the state also the duty of criticism when it is convinced—as must frequently be the case—that the state is undertaking something harmful to the life of the people. The church must ever be a witness to the truth of God, and should remind the leaders of the state that they are responsible to God.

Another principle upon which thoughtful Christian leaders seem to be agreed is that the Christian church must be free from interference and dictation on the part of the powers that be. The church must be free to determine and declare its own basic belief as to the nature and purposes of the Christian religion. It must be free to worship as it will and to determine its membership requirements and its form of organization and to select its leaders. It must be free, also, to educate its young and to train its ministers of the gospel. It must be free to cooperate with other churches throughout the world, and to express itself in and through the missionary enterprise. The church must be free, too, to witness against all denial of freedom, not only for itself but on behalf of humanity.

It is important that the church should recognize that the strong expressions of nationalism which have marked the recent decades have sometimes seemed to be the only alternative for social chaos. It is essential that the church shall not, while insisting upon its own freedom, seek to dictate to the state as to its form of government and its policies except as they seem to be opposed to the welfare of the people. It is also incumbent upon the church as it faces certain restrictions upon its own life to inquire as to the causes for those restrictions. The church needs to have particular care to keep close enough to the people and so to have their well-being upon its heart that none can accuse it of identifying itself with the forces which stand in the way of human progress.

One of the most thoughtful appraisals made of nationalism in recent years describes it as belonging to three distinct types. These may be regarded as self-expressive, self-satisfied, and self-assertive nationalisms. An example of the self-expressive form of nationalism is that associated with the New Life Movement in China, a movement to develop in the people a pride and a faith in themselves and in their country which will make for greater usefulness and service. The self-satisfied type of nationalism is represented in the vain, boastful attitudes of prosperous, successful peoples who are eminently pleased with themselves and regard themselves as the rightful recipients of the most of the world's blessings. Events in recent years have served to shake the complacency of this type of nationalism. The third form of nationalism is the self-assertive type which seeks to impose its will upon the other peoples of the world and to make them wholly subservient to itself.

It is important that the church give itself to the development of those attitudes which will make only for a sane and wholesome nationalism rather than for one which seeks the interests of a single people at the expense of the other peoples of the world. Ultimately the only hope for a world church and for humanity is in a world order in which national states recognize their responsibility to their own people and to the other peoples of the world and to God.

These are days in which it is difficult for the church to maintain the Christian character of its witness. But that character *must* be maintained if the church is to "be the church." An acute problem of our time has to do with the relation of the church to the state. The issue centers largely in the question of whether the church shall be used by the state simply as an instrument of propaganda and as an organization to carry out the purposes of the state. It centers in the question of racialism and of narrow nationalism. It centers in the question of witnessing for truth and against all injustice even when the authority and prestige of the state are involved. Will the church of our day maintain its Christian witness? Will it defend those who speak out for conscience' sake? Will it continue to be in very truth a *world* church? Will it listen only for the voice of God, and will it teach its people to obey God rather than man? Here is one of the vital concerns of the world church in our own times.

Catastrophe or Civilization

By WILBUR C. PARRY*

WIN the war! This is the endless call of the press, the radio, and millions of loyal Americans. To some it has great idealistic meaning; to many it has become a meaningless slogan given momentum from time to time by emotionally repeating, "Remember Pearl Harbor," "Slap the Japs," or "Have you bought a bond today?"

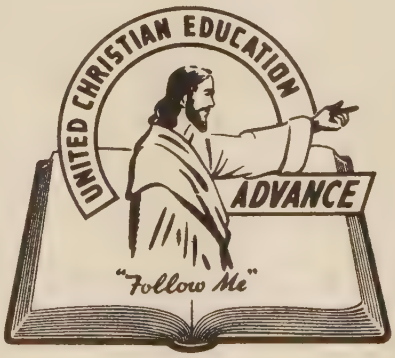
Yes—But Also

Win the war? Yes by all means, but also win the peace. Some would tell us to do one at a time. It cannot be done that way. The attitude for peace must be intermingled with the acts of war no matter how difficult that is to do. The ultimate purpose of the war must be continually discovered and rediscovered or it loses what little value may ever be attributed to such a costly way of settling disputes between nations.

Catastrophe or civilization may be the condition of the world when the guns quit firing and the bombs quit dropping. If we wait until the war closes there is a good chance of its being catastrophe. If we begin now to discover and practice the ideals of Jesus Christ it may well be civilization.

At the Peace Table, What?

America will sit at the peace table and America's representatives will voice the desires of the men and women and youth of these United States. They will do this because we are a democracy, and in the great issues of our country the common man makes the decision. What will that decision be? Will it be wise? Will it be dictated by hatred and vengeance and thus bring catastrophe and further destruction on the world, or will it be motivated by Christian love that is determined to be sane, practical, and realistic and thus weld the world together with a civilization that cannot again be destroyed by war?



Christian Education Advance

The United Christian Education Advance has as its challenge, "Reach Every Person With Christian Teaching." It goes far deeper in its meaning than merely bringing into the meetings of the church the half of our population not now related to any church, Catholic, Jewish, or Protestant. It is concerned with how people think, what they consider to be of greatest value in life, their ability to work with others, and how they act in the daily practices of real life. It is concerned with those things that will determine whether America, at least, is moving in the direction of catastrophe or civilization. It is the united approach of the major Protestant communions to bring harmony and peace out of chaos by an understanding and practice of the teachings of Jesus Christ.

Catastrophe or civilization? This is no theoretical question. It is the major issue the church must face today. To wait until the end of the war may be too late. The church must awake to the full challenge of its task *now*.

Meaning of Catastrophe

Catastrophe for America and for the world must be measured in terms far deeper and much more meaningful than the destruction of a battleship or the bombing of a fort. Catastrophe can come to a civilization only when men begin to hate each other and when the ultimate goal of any group or nation becomes domination rather than cooperation. Domination always calls forth opposition and so brings destruction and catastrophe. Cooperation, fellowship and love eventually bring like responses from the common man, wherever he may be found. "Love God and your fellow men" is not an idealistic biblical statement, but a practical reality for today's men who would build for civilization over against catastrophe.

Three Important Areas

In the three areas of the United Christian Education Advance—home, church, and community—there are some practical ways of building toward civilization; and in this day when many people are setting forth points for world order perhaps a few more will be permissible. Perhaps they are too simple but on the other hand Christianity itself is made up of simple practices operating to solve complex problems.

The Home

First—in the home. Keep the conversation in the home on the level of understanding the other person's position, the fellowship of all mankind and intelligent good will. Hatred is not only destructive to one's own spiritual life, but destroys the spiritual possibilities of the children who may hear the expressions of contempt and hatred. Also it should be remembered that personal hatred never made conditions better but usually closed the doors to real improvement. The type of conversation in the homes of America will help guide this world either toward civilization or catastrophe.

*National director of adult work in the department of religious education of The United Christian Missionary Society.

In the Church

Second—in the church. Discover the practical applications of the teachings of Jesus Christ for today. It is not necessary to talk about the war in the church, but it is very necessary to talk about the way in which individuals can put into daily practice the religion of Jesus in a world that is at war. Every church school class, every sermon, and every meeting of any organization in the church should continually attempt to relate the teachings of Jesus Christ to the daily practice of those present. "Know the truth and the truth shall make you free," coupled with the ideal of love of God and fellow men might well be the goal of every church group desiring to build for civilization.

In the Community

Third—in the community. Express a concern for others. This must not be the easy type of concern that is comfortably expressed in such words as "too bad," "look at those ragged children," "how do you suppose people can live in houses like that?" or "it's people like that who lower the standard of our community."

Christian concern will do something about it. Every family will seek personally to know and be friendly to some other family whose racial, economic, cultural, or religious background may be different from theirs. Especially, in these days of suspicion, will every Christian befriend those other loyal Americans whose ancestral background might tend to segregate them into enemy groups.

Goal of Social Inclusion

Not only personal friendship, but social inclusion must be the goal of Christian groups with others of differing backgrounds, if America is to be united for the civilization of tomorrow. A peaceful world of tomorrow will be even closer together than the world that is now at war. If we are to have economic, social and spiritual relations with the peoples of the world of tomorrow, we must practice constructive relations with people of those cultures in our own midst today.

Enemies of Civilization

The greatest enemies of civilization are ignorance, misunderstanding, hate and greed. America will be able to contribute its part toward a just and durable peace when its citizens determine to know, understand, love, and cooperate with all mankind both in their local communities and around the world. This is good democracy and it is good Christianity. It is the civilian service that will make possible the peace for which the boys in the armed forces are giving their lives. Without this civilian attitude and service it may be true again that many a man will have died in vain.

The Church's Goal

Christian education must be the goal of the whole church. It must measure its success in changed lives. It must lift people out of their spiritual lethargy and arouse them to a consciousness of the practical implications of their Christian responsibilities to the whole future of civilization. It must help people know the truth and understand that truth in the light of the future relationships of all mankind. It must help all men at the same time to love God and their fellow men and dedicate themselves to building constructively a civilization that will stand the strain of world readjustment.

The Final Decision

This is the aim of the United Christian Education Advance. This must be the aim of every church and every civilization. Catastrophe or civilization—guns and tanks and bombs will have their influence, but the final decision with its ultimate victories or failures will be written in the spiritual and social attitudes of men. This is *our* task. It may not cost billions but it will cost personal discipline, hours of willing service, and willingness to sacrifice our all because we believe that Jesus knew what he was talking about.

No "Business as Usual"

Church, Sunday school, Women's Organization, or Men's Club cannot carry on "business as usual." They all must work together to help children, young people, and men and women to accept their full share of responsibility for a Christian world. They must know the truth and they must know how to apply that truth in a world of war and hate. This is Christian education at its best. This is the goal of the United Christian Education Advance. This is the greatest force the world has to guarantee civilization over against catastrophe.

Alexander Campbell on Education

(*Continued from page* 16.)

settlement consisted of a school, a church, an orphanage, and a farm. Pestalozzi at Yverdon in Switzerland was conducting his experimental school. In the United States from 1825-1850 there were 46 social experiments of which Brook Farm in Massachusetts and New Harmony in Indiana were the most famous. Campbell in his writings showed a familiarity with these. He showed a detailed knowledge of the current educational theories and practices of his day. In his speeches references were made to the rise of education and compulsory school attendance laws enacted in 1642, in the German States.

Campbell stressed the need of freedom in education. He defended Horace Holley, who was president of Transylvania in the late 1820's, when he was accused of Unitarianism. Campbell called Horace Holley "a fine classical scholar" of "popular manners and liberal principles" under whose management the institution "had risen rapidly in public esteem."[16]

[16]R. Richardson, *Memoirs of Alexander Campbell*, Vol. II, P. 91.

A Significant Conference

FROM March 3 to 5 the little college town of Delaware, Ohio, was host to one of the most significant religious gatherings held in the United States in recent years. The National Study Conference on the Bases of a Just and Durable Peace and the Merritt-McDowell Lectures at Ohio Wesleyan University brought to town an array of "big names" that would have attracted a second look even from the editors of *Who's Who*.

It is not every day that a conference can present a program featuring such internationally known leaders as Bishop Francis John McConnell, Dr. William Paton, general secretary of the World Council of Churches, His Excellency the Chinese Ambassador, Dr. Hu Shih, Dr. John Foster Dulles, international lawyer, Dr. Leo Pasvolsky, noted economist and special assistant to Secretary of State Cordell Hull, and the Honorable J. K. Hambro, president both of the Norwegian parliament and the League of Nations.

Add the names of a dozen or so widely known bishops, a considerable number of nationally known preachers, a group of university, college and theological seminary presidents and deans, theological professors, missionary leaders, women religious leaders and well-known laymen and you have a cross section of the Protestant religious life of America. And the conference was just that. The delegates were selected by the judicatory bodies or national leaders of the various communions represented. While the conference did not presume to speak for the churches or for the Federal Council, its findings have the authority that springs from the worth of the group itself. The conclusions of the conference, shortly to be published, will be in the nature of a statement of Christian conviction addressed to the churches, to the nations and the peoples of the world.

Significant Purpose

The purpose of the conference was significant. Its energies were directed not so much toward discovering the relationship of the churches to the present conflict as toward discovering what the churches can do toward the creation of a just and durable peace when the conflict is over. Back of it and influencing the thinking of the delegates were such important gatherings as the Oxford and Edinburgh Conferences of 1937, the Madras Conference of 1939, the conference of church leaders from many lands held in Geneva, Switzerland, in July, 1939, just preceding the outbreak of the war, the Philadelphia Study Conference of February, 1940, the Toronto conference of a year ago and the Malvern conference in England last year. World-wide Christianity is discovering its essential unity and a world church is in the process of emerging.

Significant Achievements

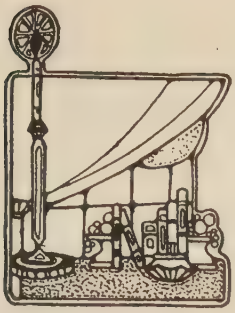
It would easily be possible in the enthusiasm of the afterglow of the meeting to over-value its significance. It was not as mature either in its political, economic, social or religious thinking as that, for instance, of the Malvern conference, or the Oxford or Madras meetings. But the group did reach some important conclusions that are bound to have a profound effect upon the thinking not only of the churches but of the nations.

Perhaps the most significant is the fact that the conference, representing, as it did, many points of view about the present war and the duty of the churches to support the government, nevertheless came out unequivocally in a declaration of the supra-national character of the church. The Delaware Conference refused to consider Christianity divided by nationalism. All men are brothers in Christ, and Christian fellowship must and shall be maintained across all barriers and in spite of battle lines. After the war is over reconciliation must be effected and mankind must live together in political, social and economic unity. The churches have the obligation to create an international "ethos" or awareness of common interest, loyalty, affection and aspiration on which a world government can be based. The group was not naive enough to believe that all mankind can be brought under a single government, but it did declare for whatever degree of world government is necessary to solve world problems. The economic basis of world peace was recognized and the place of Christ in the economic life of nations was stressed.

The Merritt-McDowell Lectures

The conference was most fortunate in being able to share the Merritt-McDowell Lectures, an annual event at Ohio Wesleyan University. The quality of the program is indicated by the names of the lecturers given in the opening paragraph of this article. Dr. Hu Shih is described by the March (1942) *Reader's Digest* as "the Orient's most distinguished scholar." Dr. Hambro brought a new vision of the possibilities of world peace in his critical discussion of the achievements of the League of Nations, and John Foster Dulles brought an equally effective message on the problems involved in world organization.

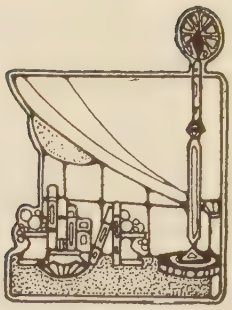
The part played by Disciples in the conference will doubtless be mentioned in other stories of the conference. The important task now before us is to bring its results to the knowledge of our entire brotherhood. Recommendations to this effect were enthusiastically adopted by the Disciples group at a luncheon meeting on the last day of the Delaware meetings.



Book Chat

Sorokin—Tittle—Buckham—Harrell

By C. E. LEMMON



ONE of the most important of current books is by Pitirim A. Sorokin, professor of sociology of Harvard University, called *The Crisis of Our Age.* Dr. Sorokin differs from those who would call our present crisis political, economic, or biological. He thinks the crisis is cultural. He maintains that social orders have been animated by three types of culture which he calls ideational, idealistic, and sensate. He traces the cycle of these cultures in history, shows how each develops as the binder of a civilization, how each in turn exhausts its creative capacity, and passes into another and successive phase of culture. In our Western civilization there was first the ideational culture which was other worldly in its emphasis. In medieval times men had an absolute belief in God and the main efforts of their civilization were channeled into that belief. In this medieval period man lived, not for himself, but for the glory of God and his literature, art, architecture, philosophy, ethics, and law tended to support that cultural conception. This period of ideational culture lost its creative capacity in about the eleventh century and gave way to the idealistic culture, in which man tried to connect up the divine and the human. This cultural phase was exhausted in about three centuries and ushered in our modern sensate culture, in which the emphasis is almost wholly on the human. This sensate culture stresses our worldly concerns for human values, sensations, and experiences. It has influenced our art, architecture, ethics, and law. Such has been empiricism in philosophy, humanism in religion, and realism in literature and art. The author contends that this sensate culture is losing its creative capacity in almost every realm of life and supports his contention with much evidence.

The Crisis of Our Age ends on a hopeful note. This break-up of our present culture does not mean the end of civilization. Cultures have shifted before and society has survived. The triumph of Christianity in the Greeco-Roman world marked the end of a like period of sensate culture in Greece and Rome. Sorokin looks for a similar revival to be the outcome of our present confusion.

Sorokin is a very interesting man. He was born in Russia, educated in Russian schools, was prominent in Russian educational circles, and had written eight books before coming to America in 1923. Since 1930 he has been on the faculty of Harvard University and is at present chairman of the department of sociology. He is a prolific writer, having produced thirteen volumes in English, though this is his first attempt at a popularization of his theories of social crisis.

PACKED into a little book of 127 pages are nine sermons by Ernest Fremont Tittle on *The Lord's Prayer,* taking up clause by clause a most penetrating and incisive analysis of our conventional Christianity. Tittle is a genuinely great preacher—certainly one of the greatest of our generation—and here he is at his very best. These sermons link the basic concepts of the Christian faith up with our own lives as lived in this generation. They contain pungent criticisms of our social pretentions, hopeful views of the possibilities of redemption of the human spirit, and a stout defense of liberalism, as being neither too optimistic nor too blind to sense the realities of our spiritual lapses. *The Lord's Prayer* is a fresh and current treatment of this central segment of our Christian gospel.

JOHN WRIGHT BUCKHAM, author of *The Inner World,* has long been a leader in the personalist school of theology and has for forty years been attached to the faculty of the Pacific School of Religion at Berkeley. His new work is a far cry from the dialetic writings so prevalent at the present time. He is approaching what he terms a philosophy of religion for the individual. It is one of the most capably written and most comprehensive and well annotated books we have seen. The material is organized into four sections: the first being a study of the "self" leading into the fact of human personality; the second is on the structure of this inner world of individuality with an examination of experience, interpretation, expression, and truth; the third he calls the source of this inner world in religion, theism, revelation, and history; and the fourth section in the expansion of the inner world, deals with reorganization of thwarted personalities, immortality, expanding environment, and the vanquishment of evil. There is a wealth of reference throughout this work and a maturity of treatment which makes it a satisfying reference work. Preachers who are looking for "germinating" ideas for sermons will do well to read *The Inner World* with the homilitic eye wide open to suggestion.

GOSTEN J. HARRELL, in *The Way of the Transgressor,* has written a dozen sermons on the roots of sin. This preacher is not worried much by the modern psychologists who think that the old-fashioned sermons on "sin" created a morose or pathological complex which did violence to human nature. He accepts sin as a scriptural emphasis which needs preaching with sermons on such themes as the way of the

(*Continued on page* 47.)

Toward a Just and Durable Peace

(*Continued from page* 3.)

were adopted by large majorities, in most instances by unanimous votes. These were referred back to the organizations represented for further study. The complete findings are now in the hands of an editing committee and will be available to church groups and to the general public. We present herewith summaries of the action taken by the conference with respect to the findings of the various sections.

At the Delaware Conference: Dr. W. A. Shullenberger, of Indianapolis, president of the International Convention, Mrs. John L. H. Fuller, Indianapolis, Mrs. Shullenberger, and Miss Bertha Park of Ohio

Franklin H. Minck of Akron, Ohio, writes the following comment with regard to Section I on "The Relation of the Church to a Just and Durable Peace":

"As I sat in this section it seemed that some of my books and important magazine articles had come to life and were talking in front of me. The temporary chairman was Dr. John Mackay of the Princeton Theological Seminary. After the first session Dr. Theodore M. Greene of Princeton University became the permanent chairman and served most ably. Those discussing issues before us included Dr. A. W. Beaven, Bishop James Cannon, Jr., Professor Hornell Hart of Duke University, Dr. Henry Smith Leiper, Bishop Ivan Lee Holt, Dr. C. C. Morrison, Dr. O. Frederick Nolde, Miss Ruth Seabury, Dr. Norris L. Tibbets, and many of us who were just the average run of delegates.

"It was very interesting to learn that one delegation had come convinced that the findings would merely be a reprint of what some leaders had set up in advance. However, the first hour was spent in general discussion with everyone speaking his mind freely and the secretary taking careful notes of all suggestions made. After that they joined in freely, seeking to shape the final report.

"Dr. Morrison introduced a resolution which in effect declared that the Christian church is not at war and in its essential nature is 'an ecumenical, supra-national body, separate from and independent of all states, including our own national state.' This was hotly debated because certain delegates felt that the church owed a direct allegiance to the state inasmuch as the state was also an instrument in God's hand. Some also spoke against the resolution, claiming that it would be ill advised to pass it because of misinterpretations that the press and others might make. The final vote in the section was 64 for the resolution and 58 opposed. It would be hard to know how many of the 58 were opposed as a matter of policy.

"Dr. Mackay and Dr. Morrison were asked to leave the room and bring in a resolution which would satisfy each. Having seemingly been diametrically opposed, the delegation was surprised to find them completely agreed when they returned, and without doubt this was sufficient to bring the majority in favor of the resolution.

"It seems to me that the heart of Dr. Morrison's resolution was saved in the final draft of this section. Nevertheless, he introduced the one phrase that had been deleted; namely, 'that the Christian church was not at war,' when the conference was met in plenary sessions. This phrase was ruled out of order inasmuch as it dealt with war rather than peace. Another amendment calling upon the church to serve its men in the army and navy and the conscientious objectors in the Civilian Public Service Camps was also laid upon the table as dealing primarily with war conditions rather than peace.

"Churchmen will certainly want to study in detail the report of the church section for it has many practical suggestions for the local congregation in its program of building for peace."

Political Bases of Peace

The main points in the findings of the section on the Political Bases for a Just and Durable Peace are as follows:

"The churches of America face clear responsibilities in seeking to establish a better world when the war has ended.

"We, as citizens, advocate that after the war emergency measures must include policing by joint action for the protection of minorities and disarmed populations, and positive measures of economic and cultural cooperation. They should be carried out under international authorities representative of all parties concerned. There should be no punitive reparations, no humiliating decrees of war guilt, and no arbitrary dismemberment of nations.

"It is also declared that some functions of government can now be effectively carried out only by international authority, and 'that certain powers now exercised by national governments, must, therefore, be delegated to international government, organized and acting in accordance with a world system of law. Among the powers so delegated must be the power of final judgment in controversies between nations, the maintenance and use of armed forces except for the preservation of domestic order, and the regulation of international trade and population movements among nations.'"

Economic Bases

Harold L. Lunger, pastor of the Austin Boulevard Christian Church of Chicago, prepared the following summary of the action taken by Section III, dealing with the Economic Bases of a Just and Durable Peace and later approved by the conference as a whole:

Delegates to the Delaware Conference. From left: President Henry G. Harmon of Drake University, President H. L. Smith of William Woods College, Dr. Lin D. Cartwright of the Christian Board of Publication, Dr. C. E. Lemmon of Columbia, Missouri, Harold Lunger of Chicago, and Dr. Edwin R. Errett, editor of the "Christian Standard"

"As Christians we are concerned about economics both because we are disturbed by the distress of millions of our fellow men in the world today and because our efforts to realize an ever richer spiritual world fellowship are constantly being impaired or disrupted by conflict arising in the economic realm.

"The church's duty in this field is not to line up on the side of any system, or to prescribe details or advocate panaceas. Rather it is to safeguard human values in any system, and to seek to inculcate adequate Christian motivation for economic endeavor. The root cause of our present difficulties, it is asserted, lies in the area of motivation. We have relied primarily on the motive of self-seeking—or, in the dictatorships, compulsion. Neither is adequate. The former puts profits above persons and results in mass unemployment, poverty in the midst of plenty, and waste of natural resources; moreover, it accentuates economic nationalism and has been a contributory cause of the rise of dictators and the coming of war. The latter deprives the individual of freedoms necessary to human dignity and even more obviously endangers the peace. The church must demand economic arrangements which more adequately minister to human welfare. To secure these arrangements it must appeal to the Christian motive of service as paramount to personal gain or governmental coercion.

"Acting on the principle that 'national interdependence now replaces independence and that action by any nation, notably in the economic field, which materially and adversely affects other people is not purely a matter of domestic policy but is coupled with international responsibility,' the section report recommends certain procedures in international economic relations: (1) Progressive elimination of restrictions on world trade, such as tariffs and quotas, under the guidance of an international organization and by other appropriate methods; (2) 'The fullest collaboration between all nations in the economic field with the object of securing for all improved labor standards, economic advancement and social security'; (3) The establishment of a universal system of money; (4) The establishment of a democratically controlled international bank to make development capital available in all parts of the world without predatory or imperialistic complications; (5) The creation of a world organization to study and make recommendation concerning problems arising from the pressure of population on the means of subsistence.

"The report declares, finally, that the building of a just and peaceful world involves the building of national and local communities on the basis of justice, freedom and cooperation for the common good. A new ordering of economic life is both imminent and imperative, and will come either through voluntary cooperation within the framework of democracy or through explosive political revolution."

Social Bases of Peace

Some of the main points in the findings of Section IV on the Social Bases of a Just and Durable Peace were as follows:

"Among the primary factors in the maintenance of a just and durable peace will be equitable treatment of all racial groups. . . . So long as our attitudes and policies deny peoples of other races in our own or other lands the essential position of brothers in the common family of mankind we cannot safely be trusted with the making of a just and durable peace.

"In our own country millions of people, especially American Negroes, are subjected to discrimination and unequal treatment. . . . We call upon our fellow Christians and fellow citizens to initiate and support measures to establish equality of status and treatment of members of minority racial and cultural groups.

"Some local current outrages that have national significance and therefore international effects in the attitudes of other peoples are the recent Missouri lynching and the rioting in Detroit over the Sojourner Truth Housing Project.

"We believe that no matter what world scheme for political and economic organization may be devised to meet the demands of the modern world, at the heart of such a plan there must be developed an 'international ethos' which not only springs from the loyalties of the people to their own nations, but includes their relationship to the welfare of mankind as a whole."

High Points from Lectures

John Foster Dulles, chairman of the Commission, said in his opening address:

"We are not the first Christian group to face this problem. Christians in England met it over two years ago. They concluded that war did not require them to alter the effort to which, as Christian citizens, they were committed. They have continued to study, and to seek national acceptance of, a program for a new world order. Christian refugees from other nations are similarly engaged. We can be conscious that we here form part of a spiritual movement which, overriding differences of nationality, race and creed, surmounting the obstacles of war, is uniting Christians in a dynamic program of common purpose."

Bishop Francis J. Mc Connell, speaking of the failure of the League of Nations after the last war, said:

"The situation today is much better and the prospect brighter. When men decry all such discussion as those proposed here on the ground that they availed nothing at the close of the last war, the adequate answer is that there was then no such wide-spread discussion, and what there was came after the war, and that was too late."

Doctor Hu Shih, Chinese Ambassador to the United States since 1938, said:

"Peace must have power to enforce itself. Without this essential element of enforcement, all law and order are empty words. Therefore, the new world order which we want to see set up as the necessary condition for a durable peace in the Pacific area or in any other part of the earth, must be a 'League to Enforce Peace.' This new world order must command a sufficient amount of organized force to support its law and judgment, and thereby to effectively enforce peace. . . . In the above discussion I have purposely stressed the idea of 'overwhelming power or force' for the enforcement of peace and order. The old idea of 'balance of power' seems now untenable, because a balance of power can be easily upset by a slight preponderance of force or a new combination of forces on any one side."

Dr. Leo Pasvolsky, special assistant to Secretary of State Hull, said:

"In the last post-war period the nations which, through untold sacrifice, established their right to shape the peace failed to take positive action necessary for fulfilling the vast responsibility which this devolved upon them. After this second World War the central problem confronting mankind will be exactly the same as that which confronted us after the last war.

"Lack of determination to abandon the policies and practices of economic warfare will be the greatest danger that can confront us after the war."

From the left: M. E. Bishops Oxnam and Wade and Dr. John R. Mott

Ethiopia Shall Lift Up Her Hands

By FRITZ J. HUEGEL*

MRS. CHARLES COWMAN, wife of the founder of The Oriental Missionary Society, attending the International Congress on Christian Education in Mexico City in the summer of 1941 told the following story:

After the death of her husband, who had led the way in a great campaign to place a Gospel portion in every home in all Japan, Mrs. Cowman visited 26 countries in the interest of nation-wide gospel distribution. Three years ago while in England she received an invitation from Haile Selassie to visit him at Bath where he was residing in the palatial estate of a wealthy Englishman.

Trembling at the thought of meeting "The Conquering Lion of Judah," and wondering why he should want to see her, Mrs. Cowman made this strange circumstance a matter of earnest prayer. As a result she was led to carry to the dethroned king a particular message from the Word of God. It was Isaiah 54:7—*"For a small moment have I forsaken thee; but with great mercies will I gather thee."*

Armed with this promise, Mrs. Cowman arrived at Bath and marched up to the great iron doors of Haile Selassie's mansion, which were opened by two Ethiopian servants. The ex-emperor received the missionary with a warm handshake and gave her his arm as he led her to the dining hall where the royal family stood waiting to receive their guest. Mrs. Cowman sat at the king's right. Across the table sat the empress, while about the table were the princes and princesses. One, a daughter whose husband had been murdered by Mussolini's soldiers, was in deep mourning. Mrs. Cowman spoke of the things of God and of his kingdom, which evoked a warm expression of gratitude from the members of the royal family. "No one ever speaks to us of God," they said. "It is always about war and politics."

After dinner the king led Mrs. Cowman to a solitary room to show her a great Bible. She then made bold to inform the "Conquering Lion of Judah," that she had been led in prayer to bring a message to him. He was pleased. "I am a God-fearing man," he said in his broken English, "and my people are a God-fearing people." Then the missionary gave her message—*"For a small moment have I forsaken thee; but with great mercies will I gather thee."*

In what manner the refugee king received God's Word will appear in a moment. He led his guest to the great Bible, which lay upon a table, the only object in the bare room. "Here you have the Bible just recently translated into the language of my people by the foremost scholars of Ethiopia," said his majesty. "Here are the names of the twelve translators; one was the husband of my daughter whom you observed in mourning. All twelve were murdered by the Italian invaders. You will read the promise you brought me in English. Then I shall read it as it is in my Ethiopian Bible." Whereupon they both read Isaiah 54:7—*"For a small moment have I forsaken thee; but with great mercies will I gather thee."*

Haile Selassie then led Mrs. Cowman to the garden and to a chapel saying, "Here I meet for an hour both morning and evening with my family for the reading of God's Word and for prayer." The two communed together until the afternoon was far spent, when the missionary arose to depart. The king turned upon her suddenly and with great eagerness said: "Mrs. Cowman, when I am again upon my throne will you come to Ethiopia and help in a campaign such as you conducted in Japan, to take a Gospel portion to every home throughout the land?" The missionary hesitated. It seemed to her a dream that could never be realized. Mussolini's legions had done such a thorough work. The Emperor detected her indecision and must have understood why she wavered. What was her shame when he exclaimed: "You must not forget the promise, Isaiah 54:7. You have brought to me God's Word. It shall be fulfilled."

Mrs. Cowman reacted at once. "Yes," she said, "when you are again upon your throne, I will, God helping me, visit your country and the gospel shall be taken to every home." An agreement in Ethiopia is wont to be sealed with two golden rings. The king rang for a butler and ordered him to bring the rings. They were placed upon Mrs. Cowman's finger by Haile Selassie himself. They were of the gold of Ophir. "You know," said his majesty with deep meaning, "Ethiopia shall lift up her hands. When you lift up your hands in prayer remember Ethiopia."

The missionary was all atremble as she bade Haile Selassie adieu and was graciously ushered to the great iron doors of the king's temporary abode in Bath.

Three years have passed. The International Congress on Christian Education brought Mrs. Cowman, with many others, from distant lands to Mexico City. It was my privilege to have her to Sunday dinner. I opened up the last number of *Life* which had just arrived, and showed Mrs. Cowman the pictures of Haile Selassie upon his throne in Addis Ababa.

"For a small moment have I forsaken thee; but with great mercies will I gather thee." Isaiah 54:7.

*Missionary to Mexico with The United Christian Missionary Society.

—*World Wide Photo*

Haile Selassie, Emperor of Ethiopia

Prayer List of the Churches*

OCCUPIED CHINA
Lois Anna Ely
O. J. Goulter
W. W. Haskell
Edwin Marx
J. H. McCallum
Alexander Paul

JAPAN
R. D. McCoy
Mrs. R. D. McCoy

PHILIPPINES
Allen R. Huber
Mrs. Allen R. Huber
Joseph Smith
Mrs. Joseph Smith
Freddie Smith

GERMANY
Dr. A. G. Henderson
Mrs. A. G. Henderson

*Names of missionaries of The United Christian Missionary Society now in areas which cannot be reached by ordinary means.

Eyes On the Orient

By DR. M. SEARLE BATES

DURING February and early March, nearly 100,000,000 persons, invaluable naval and air bases, most of the tin and rubber sources of the world, and important oil fields, have been taken by the Japanese forces. Unless determined, well-equipped and large-scale counterstrokes are immediately forthcoming, the triumphant conquest will proceed. Premier General Tojo merely states the necessity of securing his gains, when he officially declares that Japan will continue in full cooperation with the Axis till Great Britain and America are brought to their knees.

Already the Pacific and the Indian Oceans are ranged by Japanese cruisers, submarines and aircraft, critically endangering the supply lines which interconnect the United States, Australia, India (also for China), South Africa and the Near East (also for Russia). One or more of four other efforts is to be expected: (1) Attack upon Australia, at least to the extent of checking United Nations activity based upon that land. (2) Serious disturbance of the Indian coasts, designed not only to weaken the British but specifically to block the important provision of men and supplies for the Near East and the potential supply route to China. (3) Extended pressure upon China, beginning with the entire closure of the Burma approach. (4) Attack upon Eastern Siberia, intended to reduce risks from that quarter, which have been enhanced by the stretch of Japanese forces over enormous southern areas.

Japan appears to be acting on the sound principle that only the complete success of the Axis all through the world will ensure any success at all. Therefore she may well coordinate operations against India with German assaults in the Near East; or she and Germany may try simultaneously to put Russia out of the war, leaving the slow and ineffective Anglo-American combination to be taught its decisive lesson when stripped of industrial allies. The next few months appear to be the crisis of our era. It is difficult to see any prospect of peace and freedom in our world unless the most formidable militarism of all history is held back from preponderance.

The Orient is an organic and a large part of the whole. We should thoughtfully consider what the present outlook means to the Chinese, the Korean, the Filipino, the Annamese, the Thai, the Malay, the Javanese, and indeed for the Japanese who knows that the triumph of militarism is the knell of liberal progress in his country. Victory for the United Nations is no automatic guarantee of a better world; but without it the Orient has no hope of justice and opportunity.

March 7, 1942.

"Come, Let Us Reason Together"

By IDA HELEN SHERIDAN*

TO KEEP one's emotional balance in these days of chaotic complexity is a grave problem. Life for each of us at times becomes pretty selfish, seeking—we strive for culture, we cry for the smart and intelligent, proper and respectable, we conform to the majority standards, we distort values, we hurry from one meeting to another, we are restless unless we are going and doing—yet how empty sometimes are our lives. We, like the Japanese pilgrim, go from shrine to shrine seeking satisfaction and contentment. We, also like him, can only find our yearning satisfied by placing our trust in the reality of a purposive God.

Life must not necessarily be stupid and hurried; it can be joyous and full when we live in the expectancy of the companionship of Jesus Christ.

These are difficult days for idealism, a world in tension, a civilization steeped in fear. Sometimes I think we have been idealistic without idealism. We seem to confuse moonlight and roses, adventure, romance, and all that, with real idealism. Isn't it possible to face a real world of tragedy and sin, of sorrow and humiliation, of beauty and fulfilment with an idealism based upon a belief in the ultimate purposes of a good God?

Isaiah centuries ago found himself in a world very similar to ours. He was able to meet any great crisis in his own life or the life of his people because a great faith in a great God had given him spiritual poise and balance of mind, keeping him from flying to pieces. "Come let us reason together, saith the Lord" had meaning to Isaiah.

The modern man needs an intelligent appreciation and consideration of our whole environment, seeing and thinking of our whole society in its social and economic relationships functioning as a means to an end. The contemporary scene presents many groups with many interests; but do we think of every group as a group of real persons facing real problems, or does the non-essential quality of the activity of the group merit such consideration? Would not life have an added lustre if we could think of participation in any group as an opportunity for enlarged understanding and sympathetic fellowship? E. Stanley Jones says there is something of the pugnacious spirit in each of us, and adds that we need not try to rid ourselves of this spirit but we might allow Christ to cleanse it from selfish demanding of our own ends and ways and harness it to the task of fighting disease, wrong economic conditions, and erasing hate. It might follow that excuses, apologies and criticisms would fall away.

Philosophers, poets, musicians, artists, leaders in every field of endeavor, have sought from the very beginning until now to find that subtle quality of graciousness of life in tangible form so as to say "there it is"; but each has learned, as each of us must learn, it is of the spirit and through the avenues of the spirit it must be found. Emotional stability thus gained gives to us a dignity of purpose, leaving us free from the trivial and unimportant and temporary values of life. "Come, let us reason together, saith the Lord."

*Mrs. Sheridan is the wife of the minister at Bartlesville, Oklahoma.

Cabbages and Orchids

At a recent anniversary dinner, which had been planned and managed by their eight year old daughter, Elizabeth, the missionaries of Bolenge and I. C. C. stations presented Mrs. F. L. Rowe with two very rare gifts—a corsage of orchids, and a head of cabbage. In Congo a cabbage is a great treat and is as rare as orchids in America.

—CONGO NEWS LETTER.

Jarvis College and Its Needs

By P. C. WASHINGTON*

DURING these critical days when we are not certain as to what is to happen next or just how we are going to manage to maintain our spiritual balance and operate effectively as Christians around the world, nothing is more insecure financially than a Christian college. If it has an endowment, it is usually small and inadequate to produce a sufficient income to operate the institution and keep it up to the expected standard.

Jarvis Christian College was organized as a grade school and industrial institution in 1913. In 1914, the Bible as a study was added to the curriculum. In 1921, the junior college department was added to the institutional program; and in 1937, the third year of a regular college course became a part of the program. In 1939, the first class was graduated with degrees.

This is an indication that we have been making progress over a period of years in spite of the fact that finances were not forthcoming in a satisfactory way so as to make operation and maintenance easy.

At the present time, the enrollment shows some 230 young people in training for service. Many of these have dedicated their lives to Christian service. From such a group of young persons, our future leaders will come. We need men and women who can make useful contributions to this age religiously, socially, and economically. This should be one of the unending aims of a church college.

Through missionary giving, the brotherhood has helped Jarvis to arrive at its present status as an educational institution. It is also noted that interested individuals have made direct contributions to the support of the college. Jarvis Christian College is the only four-year college for Negroes in the entire brotherhood, and it will need the financial aid of the brotherhood and interested persons who might aid in a special way for many years to come.

Someone who did not understand the facts has stated that Jarvis Christian College has oil, and, consequently, it has all the money it needs to operate without brotherhood support. If this statement is circulated and believed to the extent that our help and financial aid is cut off, much harm will be done to the work. In fact, it would be necessary to curtail much work and perhaps close the institution.

Jarvis Christian College is not rich. It has no large sum of money. It has no large endowment. In fact there is no indication that Jarvis will ever get rich or have any amount of money that is not vitally necessary for the general operation of the college. I will admit that there are four oil wells on the college land deeded to the C.W.B.M., and the prospects for a few more with probable completion within the next year are very bright; but it is absolutely impossible to operate a college from the income of a few oil wells on its campus.

It must be remembered also that Jarvis has no large permanent fund or endowment from which an income is assured.

*President of Jarvis Christian College, Hawkins, Texas.

President Washington with two of the fine young men of the student body at Jarvis

On the other hand, the college needs at the present time are very numerous, but there is no provision or means to meet these needs, some of the most outstanding of which are the following:

First, a boys' dormitory is badly needed. Our boys are living in cottages that were constructed in 1935, soon after a big fire which destroyed the boys' dormitory. These cottages are overcrowded and are constructed in such a way as to prevent privacy, which is a necessary personal element in character building and an inspiration in many ways when we consider leadership training.

We need a heating plant at the girls' dormitory which will give adequate service for the girls who go without the proper heat much of the time because of the inadequacy of the present heating plant.

Jarvis College needs a dependable water system that will give satisfactory service.

We need on the campus better streets which will give service when the weather is bad. Over a period of years, the gravel that has been on the streets has worn, leaving the streets in a bad condition.

We need a gymnasium with sufficient room and equipment to carry on a total program of physical education for young men and young women.

Jarvis Christian College needs an endowment.

Jarvis College is developing lives, and it is moulding the characters and personalities of our future leaders, young men and women who will carry on the work after the present leaders are no longer able to labor in fields of Kingdom building on this earth. This is the task that Jarvis Christian College is dedicated to complete.

Canning produce for the school seems to be a happy experience for these young women assisting Miss Propps

Enrollment Exceeds Capacity

ON JULY 2 school opened at Sumankhetan with a bang! Last year we had 85 girls and thought we were crowded. This year we opened with 106 girls and *knew* we were! When those girls began to pour in and I saw that each station—Bilaspur, Mungeli, Fosterpur, Kotmi and all the rest—had sent one or two more girls than I was expecting, . . . well, the problem had to be tackled. The girls were here and no one could be sent home the same day, and anyway, how could one decide who was to be sent home? There weren't enough beds so that each girl could sleep alone, and if there had been beds enough were wouldn't have been room for all the beds in the houses and it was the rainy season so they couldn't sleep out of doors, so we just put two in a bed and called it a day.

But then there was the next day and the main part of the problem was still unsolved; that is, could we keep that many girls with not a cent of increase in our budget over what we had last year? Of course, we couldn't and yet we are and don't know what else to do. Mr. Alexander says we must cut down our number. I keep trying to get it down to one hundred at least. I was so relieved when one father took his girl out of school because of her mother's illness, for that made one less without my having to do the deciding in the matter. Another girl went home on account of her own illness. Two girls left the ninth class because they were given a scholarship to go to Normal Training School, and two got married.

But for every two that have left, one new one has come that I just couldn't refuse to admit, so our enrollment is still 103.

The reason I felt it was impossible to send anyone home this year is that this is the second year there has been a crop failure around this area, especially around Bilaspur and Mungeli. Last year it was thought to be a very bad failure. This year it is much worse. The rice crop depends upon the rains, and this year's rainfall has been the poorest ever recorded in this area. I wrote Don McGavran about certain families who had not paid their school fees for their girls this year. He answered that two of those families were in desperate circumstances. Just a few days previously certain members of these two families had come to him to beg for help, saying they had not eaten anything for two days. They were given some grain something like kaffir corn from the church's store, enough for two days, and what they would do after that it is impossible even to guess. How can we send girls back to such conditions?

—LETA MAY BROWN.

Pendra Road, C. P., India.

The girls of India crowd into the Sumankhetan Vocational School with eagerness and high hopes, and learn through the process of doing

The State of the Church

By DR. HENRY SMITH LEIPER

American Secretary, World Council of Churches

WORLD CALL

SHOWDOWN ON GOVERNMENT POLICY TOWARD CHURCH ASKED IN GERMANY

A very important and carefully planned approach was recently made by a highly placed Protestant leader and a Roman Catholic Bishop to the German Government. The approach was reported to have included a memorandum showing all the numerous ways in which the Nazi Government has made normal church life a practically impossible activity. It was accompanied by a request that the Government state plainly whether it has the intention of continuing this treatment of the churches, and a request included the statement that if no answer is received, it will be considered as evidence of a negative attitude, and the churches will then be obliged to inform officially their membership of the fact that they can expect further persecution from the Nazi Government in spite of all its promises and numerous disclaimers of an attitude of hostility. This may properly be considered in connection with Hitler's propaganda claim that he is "defender of the faith" in his attack against Russia.

FRENCH PROTESTANT PASTORS UNDER POLICE SUPERVISION

The French Government at Vichy claims that pastors have taken such an attitude toward recent legislation and the general policy of the Government that it is necessary to have them put under special police supervision. However, there are reasons to believe that part of this pressure derives from the activity of anti-clerical groups through the French Legion and is not wholly tied up with the political situation, internationally considered. Whatever its motivation, it is a very serious problem.

ANALYSIS OF STATEMENTS ON CHURCHES AND WORLD PEACE

The Reverend Richard Fagley, Editorial Secretary for the World Alliance for International Friendship Through the Churches, has prepared a very useful and ingenius analysis of fifty-four statements concerning the churches and the making of world peace. His analysis is so arranged as to show which major principles appear most frequently in the documents under analysis.

It becomes apparent to anyone reading this that there is amazing diversity of opinion with respect to the important matter of world relationships after the war. One who knows the nature of this diversity will pray frequently that while there is yet time the churches may arrive at a consensus so that their thinking may have some effect when the time comes to discuss the terms of peace. It is to this end that the Study Department of the World Council of Churches and the national organization such as the Commission to Study the Bases of a Just and Durable Peace are striving to secure the most comprehensive and representative opinions on this theme. It is much too soon to report any conclusions, and it would be unfortunate if anyone got the impression that the conferences thus far held have even assumed that they had reached conclusions.

AMERICAN COLLEGE SOFIA CONTINUING; SIX CHINA COLLEGES CLOSED

Despite the Axis domination of Bulgaria, American faculty members of the great college of Sofia have been required to remain and permitted to go on with their educational work. Bulgarian friendship, as I know from visits there, is very strong for the United States. This action, which enables at least nine American adults to serve the 450 students of the American College, seems to indicate a serious desire to preserve the traditional friendship. Not so fortunate are the Christian colleges in the occupied area in China. Six of them have closed since December—Yenching, Shanghai, Soochow, St. John's, Lingnan, and the Associated Christian Colleges at Shanghai. The home campuses have probably been taken over. Together with the wanton burning of Yale in China a little earlier, this is a staggering blow to Christian education. Yet seven colleges, and certain units of one other institution, are safe and at work in Free China. Their continuance becomes more important than ever.

Congo Village Hears and Believes

By HATTIE MITCHELL*

DRUMS called the village people of Yangole to the evening meeting. We had arrived in the village about ten o'clock and had found the people busy. Some were cutting the grass; others bringing poles to use for the seats in the church; others hoeing grass in the church yard and in front of the teacher's house. Some of the older men were making mats of pieces stripped from the palm fronds, to be used as doors. Everyone stopped his work long enough to greet us, but then hurried to make things comfortable for us.

The teacher had moved out of his house, swept and cleaned it for our use. The natives had made racks from poles and mats for our boxes and trunks (one has to remember about white ants in Congo), and were getting the kitchen back of the house ready for us. This teacher has been with these people for only six months so he has been busy getting his church and house built. The church was not quite finished but they had done very well for the length of time he has been in the village. A few people stopped to visit with us during the day but most of them waited for the evening to visit.

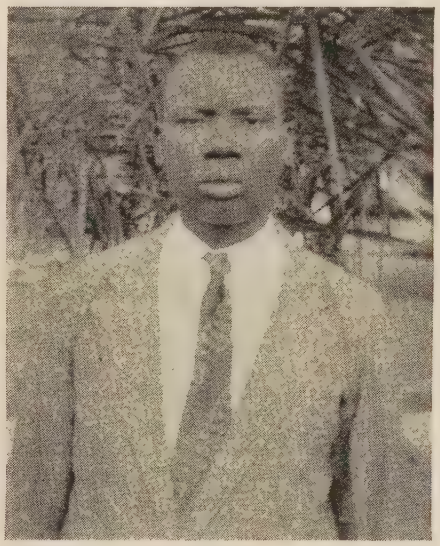
Drum beaters had to be stopped so we could start the service, and people rushed to get seats. The older men came with their home-made deck chairs and some of the women brought their stools. Some poles had been brought in and placed on the floor for extra seats. Quite a few folks sat outside where they could see and hear—the walls are only about four feet high at the side with a two-foot open space.

After two hymns and a prayer Litele Samuel, our Mission Religious Educationalist, preached from the subject, "Worship the True God." He read Exodus 20:3-6. His main points were:

1. Man's fear and his search for gods who would grant success in daily living. "Why do you have planted in front of your houses a dead branch of a forest tree around which you have put sand and encircled the sand with a vine from the forest? Of what value are the dead leaves tied on the planted branch? And why do you have a small bell hanging there that you shake daily? What power do these dead trees, vines, sand and leaves have? And what does the persistent ringing of the bell bring to you?" These questions have a real meaning to these people who have many of these "places of worship" before their houses.

2. Faith and true worship of the creator-God. Jesus came to show people the way to the true God, and we know of God's power through Jesus.

3. Jesus, through his teachings and deeds, left a pattern for Christians to follow. "Death is the door through which we pass to reach God, and Christians do not fear death. We have a body and a spirit. Which are you serving? When your spirit leaves the body, it returns to God, so forget what you have feared through the years from belief in the return of evil spirits to harm you. Serve God before your spirit leaves the body. We leave to you the work of living Christian lives and of showing people God's power through right deeds and teachings."



Litele Samuel

After the sermon the crowd scattered, but the older men stopped in front of the teacher's house, found poles and sat down. We took our chairs outside and sat with them. Soon one of them spoke. They wanted to talk with us about their teacher. "We have no fault to find with him in the way he has lived with us in the village, and hope he will continue with us." The teacher's wife had had trouble in the village and was absent at the time so they were trying to clear the teacher; no mention of the wife was enough to let us know where to place the blame. One needs to be a patient listener for their way of presenting problems.

Next morning we had another service with them, and Litele Samuel read from Matt. 20:29-34. He urged them to be persistent in their search for Christ as was the blind man in calling to Christ to heal him. He mentioned their families, friends and husband or wife as sometimes being hindrances, but that they must continue to call to Jesus in spite of those hindrances. He pointed out to them that Jesus did not send the blind man off to have evil spirits removed or to sacrifice the blood of animals, but healed him because of his faith.

In closing he asked the older men this question: "Do you send an older man or a boy with an important message or on a trip of investigation?" They answered: "An older man." His next remark was: "Then why have you not investigated the teachings of Christ first? You have sent your children first to learn of Christ. Why have not all of you declared your intentions to seek Christ and his ways?"

They left a promise that they would attend services and learn of Christ and his way of life. In saying our good-byes to these people we urged them to take to heart these teachings.

*Missionary of The United Christian Missionary Society, stationed at Mondombe, Africa.

Ricardo Enjoys School

CONTENTMENT is a blessing that does not come with fame and fortune. We think that Ricardo is perhaps the happiest of all people. Now a twelve-year-old ranch boy, he has always been happy in spite of privations and hard work. Several years ago we spent Easter week in the ranch town where Ricardo lives. The first afternoon, Mrs. Kepple selected from a group of unknown children, characters for a play. Without hesitation she selected Ricardo for the principal part. He stood out from the group even while they were sitting quietly on the benches. Though he had to miss almost every practice to herd cattle and sheep, he played his part well.

This year Ricardo attended our Boys' Camp, and, though younger than any of the others, he did more than his share of the activities and turned out to be one of the best campers. In June he finished the fourth grade for the second time, walking to the next village to school because the school there was better than the one in his own village. The fourth grade is as far as country schools go, so it looked as if he would have to be lost in the grind of ranch work as his father did not have money to send him to school away from home. It was a pity that such a bright boy should not have an opportunity to prepare himself for later years.

We began looking around for a place for him in Aguascalientes, and in September arranged for him to go to school there. We are paying his board and incidental expenses, and his father so far has managed with the rest. Ricardo's face shines with contentment. In Social Center, school and church, he is working his way to the top. We hope he may decide to study for the ministry; but although he should never reach the heights we desire, his present happiness more than repays the small amount invested in him.

—MR. AND MRS. PAUL KEPPLE.
Aguascalientes, Mexico.

Chengtu, Educational Center of China

By CAMMIE GRAY*

Destruction done to classrooms of the University of Nanking in Chengtu, West China, by bomb which struck a tree fifty yards to the left

REPRESENTATIVES of two different missionary societies have come to Chengtu to make arrangements for opening new mission stations in parts of this large, marvelous province. They have been most heartily welcomed by all the other missions already working in the province. One of these societies, the Salvation Army, has now located several of their workers. The other board, the Southern Presbyterian, has not yet begun work, but their missionary representative who came to look over the field was enthusiastic over the very great opportunity and the sincere welcome.

The National Committee of the Y. W. C. A. has now moved headquarters from Shanghai to Chengtu for the period of the war because the constituency can be reached and served better from here under present circumstances than from Shanghai. I was very glad to be able to attend the ceremony for the opening of the headquarters. The general secretary, Miss Tsai, and the chairman of the National Committee board, President Wu of Ginling, gave a review of the reasons for making headquarters here, and told of the wide scope of the work. This was followed by an address by Gov. Chang of this province, who expressed hearty welcome and appreciation of the service being rendered to China. One very interesting feature was the reading of the more than a dozen telegrams of congratulations and good wishes from far-away corners, including the Christian Associations of Manila, Singapore, Burma, India, Shanghai, International Committee, New York, Y. M. C. A. International Committee, and others.

The China Christian Association for colleges and middle schools has also moved its headquarters from Shanghai to Chengtu, this far-away ancient city of China, which because of the war has become the educational center of China.

For a number of years past a language school for new missionaries has been conducted on this campus. A year ago when the language school in Peiping broke up as a result of the large scale evacuation from East Asia, some went to the Philippines in order to continue Chinese language study under supervision. But five missionaries, instead of going there, came here to Chengtu and entered the language school. They speak in the highest terms of Mr. and Mrs. Joseph Smith, our new missionaries, who went to the Philippines to continue their study.

Last summer I was asked to take part in a young people's conference held in a neighboring city under the auspices of our Chengtu Christian Students' Union. I was sorry not to be able to do this. It came almost immediately after the close of school and so many students had made plans to do some summer work to earn a little to help themselves financially during vacation.

Whenever there is a siren warning of an approaching air raid, all classes stop at once and everyone runs for places of hiding. Then one hour after the "all clear" signal, all classes are resumed. Everyone works especially hard to make up all the lost time. By the end of last semester all work was completed. Our campus here was hit once two years ago, causing much damage to property, injuring a number of people and killing a few. But this past summer during the terrific bombing season, we are thankful that our campus escaped. However, our campus in Chungking did not. A small part of our College of Science is located in Chungking; and Dr. Wei, the Dean of the College of Science, and a few of the staff make that their headquarters. This summer the building had a direct hit by a very heavy bomb, doing much damage to the building, the laboratory equipment, and the home of the Wei's. But through it all, no one was injured—all were safe in the huge dugout that the University of Nanking blasted out of the natural mountain.

But no such ruthless destruction daunts the spirit of anyone—classes began there as usual in the fall and continue in full force! No, it has been proved beyond the shadow of a doubt that it is impossible to break the spirit of the Chinese by any large scale "rain of fire" from the sky. For each time the people witness the destruction of educational or cultural institutions or hospitals, or civilian homes and shops, the stronger the flame of resistance is fanned and the stronger the determination becomes in the hearts of the people to resist at any cost.

*Missionary of The United Christian Missionary Society, who since 1937 has been working in West China.

Reflected Truths of the Mission

One of the rewards of attendance at a Mission Conference is to appreciate anew the scope of the work done, and the results obtained by it. Like the gleaming diamond with its many facets, so, on examination, the Mission work reveals its many angles and avenues of approach in bringing life and that abundantly to these children of the forest. A change of heart is necessary, and evangelism is our major theme. But a healthy mind needs a healthy body, and modern scientific medicine opens its storehouse of miraculous drugs and surgery. Awakening intelligence needs information and development to think as a man and to put away childish things, and education must be constantly stressed. The interplay of these three efforts is healthy and effective in the Disciples of Christ Congo Mission. We have no fanatic emphasis on education alone, on healing bodies only, or on an illiterate superficial evangelism. Each in turn catches the truth and reflects it, as light, to illuminate the others. No phase of life is neglected. An entirely new literature must be created. Better houses, better gardens, better livestock, better fruits, better foods, better diets, better clothes, better economic situations, better crafts, better comprehension of living and all that it entails, better homes, better family relations, better approaches to our fellow man and to God—all of these are taught and stressed in all of the activities of the Mission.

We dare to hope that in these days when men's thoughts turn so strongly toward destruction, that Christians will aid more than ever the forces of construction. What a privilege is ours!

—DR. AND MRS. D. H. BAKER.
Mondombe, Africa.

Increasing Activity on Our College Campuses

AS OUR colleges and universities near Spring, plans are being made for early commencements and full summer programs. Texas Christian University is now operating on a fifty-one-week schedule. Drake University will bring five authorities in music as visiting lecturers to its campus during the summer session. Bethany is maintaining a regular four-year course in addition to an accelerated one.

New faculty members have been appointed, young preachers licensed, more new courses added to meet war needs, new buildings completed and dedicated, new clubs organized, new courses inaugurated. A nation at war stimulates our youth and educational leaders to increased effort.

For more detailed news of our schools:

Drury College
Springfield, Missouri

The South Street Christian Church recently granted the license to preach to four young men. All come from city churches. Wayne Selsor and Joe Bob Moffett have grown up in South Street Church. Bill Reese, son of Mr. and Mrs. W. L. Reese of Waycross, has been a member of this church for the last five years, and before that was at Carthage. Ned Romine comes from Rolla and has a student membership at South Street.

Perhaps our churches of the larger population centers will furnish preachers for our brotherhood as these congregations become more normal and as they grow in vitality. The licensing of these young men represents an effort to conform to the practices of the brotherhood.

A fifth student is to be licensed at the next meeting of the Church Board. He is Lester Weeks, Buffalo, Mo.

These five young men are serving thirteen churches in the Springfield vicinity.

Texas Christian University
Ft. Worth, Texas

Beginning with the 1942 Summer Session, T. C. U. will operate 51 weeks out of each year. This will enable the student who desires to attend the maximum available time to complete the work for a degree in two years and nine months.

"Foster Hall" will be the name of the new girls' dormitory. It will house approximately 200 girls, but will not be occupied until September. It was named in honor of the late R. H. Foster of Fort Worth, president of the board of trustees at the time of his death in July 1941, and a leader in the financial campaign that made the new building possible.

Trustee T. E. Tomlinson of Hillsboro was elected to "Honorary Life Membership" at the annual board of trustees' meeting. Mr. Tomlinson, now past 84, resigned because of his advanced age. He had been a member of the board since 1906 and served as president during the period of the fire at Waco and the subsequent removal of the school to Fort Worth.

Beginning next year, T. C. U. will offer the first two years of the professional engineering course, instead of only one year, as heretofore. Also, there will be inaugurated a course leading to the degree of Bachelor of Nursing, offered in conjunction with the Harris Memorial Methodist Hospital of Fort Worth.

Leo Johnston, pastor of the Oak Cliff Christian Church of Dallas, was elected the 1943 president of the Texas Ministers' Institute, held annually at Brite College of the Bible in February. E. R. McWilliams of Mission, and Harvey Redford of Hereford, both Brite College graduates, were elected vice-presidents. Prof. F. E. Billington is secretary-treasurer. Chairmen of the program for next year are Dean Colby D. Hall and Perry E. Gresham, pastor of the University Christian Church.

William Woods College
Fulton, Missouri

Dr. Samuel S. Mayerberg, Rabbi of the Congregation B'nai Jehudah in Kansas City, recently delivered a series of three lectures at William Woods College. During his three days on the campus he spoke formally on "The Spiritual Foundations of America," "Some Fundamental Ideals Taught in Common by Christians and Jews," and "Ancient Precepts for Modern Practice."

Meeting informally with small groups of students, he explained the part that the college girl could play in this war. "The greatest service a girl can perform is that of preparing herself for an active part in the work of the world. American young women must realize, as everyone must, that the world will go on as usual after this war is over," he explained.

The Christian Student Congregation elected as president for the rest of the school year Miss Betty Lou Uhrenholdt of Hayward, Wis. Committee members of the organization held a one-day retreat at the Central Church nine miles from Fulton. A larger Spring retreat, or Ashram, in which all members of the congregation will participate, was organized. Outlines for future meetings, speakers, parties, and projects were drawn up.

Drake University
Des Moines, Iowa

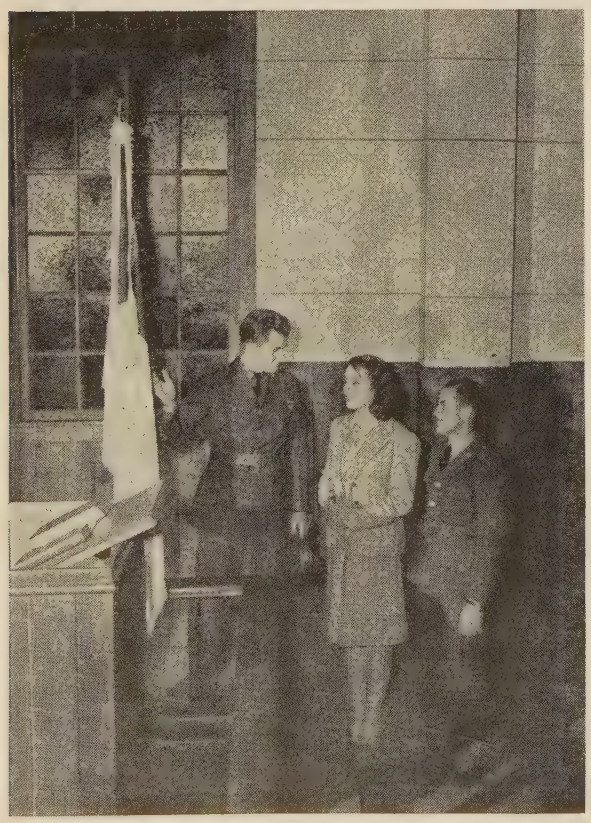
The College of Fine Arts is vitalizing its program by bringing five authorities in music as visiting lecturers during the 1942 summer session.

Heading the list is Dr. Noble Cain, widely-known composer of more than 300 works, director of massed groups, and lecturer in the educational field. He will be on the Drake campus June 22-26. For seven years he was a producer and conductor for the N. B. C.; and was with the Board of Education, Chicago, as teacher and supervisor for 18 years.

Mark H. Hindsley, author of two books on the marching band, is with the University of Illinois. He will be at Drake June 29-30.

Dr. Robert Hargreaves, newly appointed professor of music education and director of graduate studies at Illinois Wesleyan University, is a specialist in instrumental methods. He will lecture July 6-7.

Robert Baker has taught organ the past four summers at the Interlochen Music



Privates Cecil Germany of Meridian, Miss., and Eddie Haas of Jamestown, N. D., show Joan Haiston, a student at Christian College in Columbia, Mo., their chapel at Fort Leonard Wood. Joan was a member of the cast of "Ladies In Retirement" which Christian girls gave for the soldiers at U.S.O. service club

Camp. He has been vocal coach and director of oratorio singing in the Orstrander Studios, Steinway Hall, New York. His lectures will be June 16-17.

Lorrain E. Watters, director of music education in the Des Moines public schools since 1928, has won national recognition in the fields of music education. He will be on the campus during the first week of the summer school session which begins June 8.

Disciples Divinity House
Chicago, Illinois

Dean Edward Scribner Ames of the Disciples Divinity House of the University of Chicago has announced scholarships for the B.D. degree in this school. These scholarships yield the equivalent of six hundred dollars an academic year in cash and room rent.

The scholarships are granted to selected men desiring to enter the pastorate, and are not given for other graduate work. Young, unmarried men, of high college standing and personality, are given preference.

Phillips University
Enid, Oklahoma

Culminating thirty-five years of brilliant, administrative leadership as Dean of the College of the Bible, Phillips University, Dr. Frank H. Marshall was made dean emeritus at the midwinter meeting of the board of trustees. At the same time, Dr. Stephen J. England, Professor of Biblical and Patristic Greek, and Church History, of Phillips University, was elected to be the second dean of the College of the Bible. The thousands of friends of Dean Marshall throughout the brotherhood will be gratified to know that even after June 30, the close of his deanship, he will be actively associated with the Bible College; and that Dr. England, his successor, has been intimately associated with Phillips since 1921, as student first and from 1933 as professor.

Dr. England holds five college degrees; three from Phillips, Th.M. from Princeton, and Ph.D. from Yale. He has also studied in the University of Chicago and of Michigan. Both as student and as teacher he has made a brilliant record. He holds membership in several of the scholarly associations in America. He comes to his new responsibilities in the prime of life, his past record being the promise of his

Doctor England of Phillips University

future success. He will assume his new duties July 1.

A new book, *The Understanding of Adult Ways,* by Professor Wilfred E. Powell, has just come from the press. The book is a leadership training text in the developing field of adult Christian education. Dr. Powell has been head of the department of religious education at Phillips since 1922.

An interesting personality about the campus these days is H. Gray Russell, missionary and former teacher at the Congo Christian Institute, who is serving Oklahoma churches, for a limited period, as Director of Religious Education. Mr. Russell succeeds Robert M. Hopkins, Jr., who resigned the work to enter the University of Chicago. Mr. and Mrs. Russell have established their home in Enid, and a daughter, Eoto, is a Sophomore in Phillips University.

Christian Challenge Week on the campus was led by Charles D. Tupper, Springfield, Illinois. His series of addresses was designed to stimulate the students to analyze themselves, and to do something about it. To make the challenge carry over into life situations, pledge sheets with more than sixty definite commitments were presented to the students. More than one hundred students signed various challenges. As a special educational feature, experienced leaders in education, missions, the ministry, the vocations, and professions held conferences with those interested.

University Place Christian Church, in its annual Church School of Missions, offered the students and community a rare treat during the past six weeks. In six one-hour sessions after the evening services, Mrs. Robin Cobble, Africa; Miss Lillian Abbott, China; Miss Pearl Gibbons, Mexico; Miss Maria Dayoan, Philippines; Mrs. Paul Andress, Paraguay; and Miss Jewel Palmer, formerly of Japan, presented the fields and problems. Each discussion was implemented by the presentation of a rich bibliography of materials for further study.

Clarence Fugua, Westside Christian Church, Tulsa, a graduate of Phillips University, has started his beginning travels and surveys for mission work in Mexico.

Miss Margaret Carpenter, Sherry, Okla., who has just completed he M.A. degree at Phillips University, has accepted a position in the state missionary office in Oklahoma City.

Vanderbilt School of Religion
Nashville, Tennessee

Eugene Ogrodowski, a senior in the Vanderbilt School of Religion and a resident of the new Disciple House in Nashville, was secretary-treasurer of the Interseminary Conference of the Southeastern States held at Bethel College, McKenzie, February 24-26. The colleges cooperating with the forty-nine seminaries include Vanderbilt, Duke, College of the Bible, Emory University, Howard of Washington, D. C., Erskine, Sewanee.

Bethany College
Bethany, West Virginia

International affairs have had their effect at Bethany College as the second semester started a new program of acceleration and stepped-up activity. A new program of courses has been organized for students wishing to aid in defence work, or to shorten the time required for graduation. Increased hours of scheduled study, extra free days and vacations eliminated, dates of graduation pushed ahead, and for the first time in twenty years a summer school—all are a part of the accelerated program.

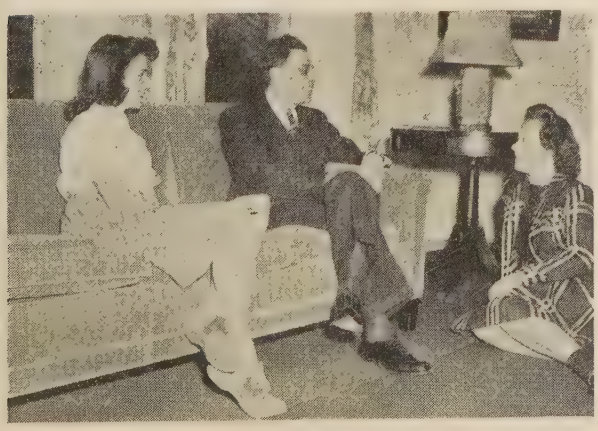
The regular four-year college program is retained for students not desiring the shorter period. Bethany will hold graduation exercises whenever necessary, including mid-year. Commencement for this year's class will be held May 17. Summer school will open June 15 and run until September 5.

New equipment needed for defence courses is being purchased. The Board has appropriated funds for repairs and modernization of the tower clock, familiar to every Bethany associate. Life outside the classrooms continues as before, however, and there has been no let-down in the extra-curricular activities.

High lights in recent convocation programs were the appearances of Dr. Henry H. Crane, outstanding Christian leader and pastor of the Central Methodist Church of Detroit, and Dr. E. Stanley Jones, famous missionary and speaker. Both of these speakers provided food for thought on many pertinent points.

George Sitock, ministerial student from Uniontown, Pa., was ordained on February 1 in his home church, the New Salem Christian Church.

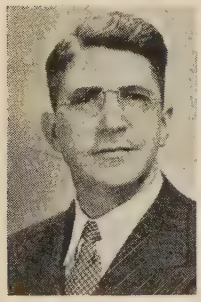
(*Continued on page* 46.)



Informal group at William Woods College, Fulton, Mo., with Dr. Mayerberg chatting with Miss Betty Ann Kaiser of St. Louis (left) and Miss Mary Alice Lehr of Auburn, Nebraska (right). Dr. Mayerberg was a recent visitor on the campus

ANNOUNCEMENT is made that Dr. Forrest L. Knapp, Secretary of the World's Sunday School Association, will leave during April for South America. He is to spend some time in every country of South and Central America, including Mexico, returning to the United States sometime in August.

Missionaries on furlough who enrolled for the Ames, Iowa, school for missionaries have been disappointed because the school has been cancelled. Mr. and Mrs. Robin R. Cobble will probably attend the school in Nashville, Tennessee, as will Miss Myrtle Furman.



H. Gray Russell

Mr. and Mrs. H. Gray Russell, missionaries to Africa and now on furlough, have moved to Enid, Oklahoma, where Mr. Russell will temporarily fill the position as director of religious education in that state. Mr. Russell is to serve in this capacity until the next state convention which meets in the Fall, unless there is an opportunity for him to return to Africa. He has served at Bolenge as teacher at the Congo Christian Institute, and as mission secretary. Eoto, daughter of Mr. and Mrs. Russell, is a student in Phillips University.

Oscar McDonald, father of Miss Laura Mai McDonald, missionary in Paraguay, Mrs. June E. Stanley, W. M. S. Secretary of Kentucky, and Mrs. Virgil Havens, formerly of Africa, now of Indianapolis, died at Louisville, Kentucky, on February 14. Three sons, Donald, David, and Oscar, also survive. Mr. and Mrs. McDonald had been making their home with Mr. and Mrs. Havens until it was necessary that Mr. McDonald be taken to the hospital. Our sympathy goes to the family in the loss of the husband and father.

The parents of Mr. Henderson, who is interned in Germany, have received a letter from him dated January 4. A copy of the letter was sent to Mr. Yocum of the United Society. This seems to be the first word that has come from Mr. or Mrs. Henderson for some time. We quote in part:

". . . 'Jamie' asked that I inform you that she is well, still with the other girls, and for you to try to keep in touch with her through Miss Wilhjelm, Prisoner of War Help of Y. M. C. A., Berlin, via Geneva. The departing American friends have left them 'a good supply of food.' Red Cross parcels are on the way from Geneva."

Mr. Henderson tells of his ability to send a little money to Mrs. Henderson. He quotes further from her letter written on Christmas day: "We have purchased some spruce boughs, have decorated our room and have a tiny tree on the table, so our room is quite festive." Though the letter does not give much information regarding his own activities, yet to have had word from him is encouraging.

Dr. Paul Wakefield, missionary to China 1905 to 1920, died at his home in Massachusetts, on January 10. Mrs. Wakefield was Olive Lindsay, a sister to Vachel Lindsay, the great American poet. Dr. and Mrs. Wakefield were both graduates of Hiram College. While in China, Dr. Wakefield had charge of the hospital in Chuchow for a time. Some years were spent in Luchowfu where he first shared the heavy medical work with Dr. Buchart, and later carried it alone. The longer periods of service were given to Wuhu and Luchowfu. In Wuhu Dr. Wakefield shared with Alexander Paul and Mr. Baird in the task of building dykes along the Yangtze after very severe floods.

Upon his return to America, Dr. Wakefield became a leading man in the State Health Work of Massachusetts. He was associated with a hospital in Belmont. Mrs. Wakefield and three daughters survive him.

The project for the new Union Theological Seminary in Buenos Aires has progressed to the point that an architect from Chile has worked with the committee, and plans and specifications are being prepared for an early taking of bids. No doubt many WORLD CALL readers are vitally interested in this project.

Miss Zona Smith is the oldest missionary of the Disciples of Christ in Argentina. Since her retirement in 1933 she has supported herself. For many years she has served the Argentine League of Evangelical Women as general secretary and editor of the magazine, *El Guia del Hogar*. In May the League will celebrate its silver anniversary at which time Miss Smith will be honored for the splendid service she has rendered.

Mr. and Mrs. William P. Hall, who were appointed to missionary service in India last September, have registered for their second semester in Cornell School of Missions. Feeling that they needed some "practical training" in addition to the theory, Mrs. Hall is taking a course on creative materials for children and a shop course called "household mechanics," which deals with everything from automobiles and plumbing to knife sharpening; Mr. Hall is taking a farm shop course which should be valuable in his work in India. Both of them are taking a rural recreation course.

Many of our readers were acquainted with Miss Harriet Robinson, the sister of the late Mrs. Anna Atwater. Miss Robinson passed away February 27 in Grand Rapids, Michigan. The sisters had made their home together for many years.

The foreign division of the United Society has just had word of the passing of Mrs. Candace Lhamon Smith, the mother of Mrs. L. F. Jaggard, missionary in Africa. Mrs. Smith died in Venice, California, and was buried in Liscomb, Iowa.

As we go to press word is received of the passing of Otho C. Moomaw, Tempe, Arizona, the state secretary for Arizona. Mrs. Moomaw also holds state leadership position as W. M. S. secretary. Our sympathy is extended to her in the loss of her husband, who died March 12.

"This World of Ours" is to be the title for a series of weekly broadcasts by Leslie Bates Moss. The Blue Network and its associated stations will present these messages on Fridays during April, May and June. They will originate in New York at 1:30 P.M. Eastern War Time. The purpose of these talks will be to present the worldwide enterprise of the Christian Church as it bears on the world situation, both today and in the years ahead.

The following are the subjects:

April: Priorities for Faith; Healing in Your Hands; We Have No Home; The Plasma of Courage.

May: Slamming Doors; No Excuses for Failure; I Dare Not Hate; Be Sure Your Answer Is Right; We Are Not Alone.

June: We Learn Another Language; We Have Made Promises; Companions for Strength; Definitely Forward.

Women and World Highways

An International Prayer Meeting

By JESSIE M. TROUT*

A WELL-KNOWN religious journal has stirred the imagination of its readers with an article under the above title. It asks us to visualize a prayer meeting attended by Christian Germans, Americans, Japanese and British. It goes even further by naming some of the possible attendants: Martin Niemöller, Ernest Fremont Tittle, Toyohiko Kagawa and the Archbishop of York. We are asked to think of a prayer (and indeed the magazine has asked several people to write prayers) that each, loyal to his own country, could make without affront to the others present.

Somehow it is hard for me to imagine a prayer meeting—international or otherwise—without some women at it. I can see at this important meeting a number of well-known women from several countries. I know that Muriel Lester of England, Mrs. Kagawa and Michi Kawai of Japan, Georgia Harkness of the United States, Madame Chiang Kai-shek of China and Mrs. Martin Niemöller of Germany would most certainly attend. What prayer could any one of these pray that would be in truth a prayer from the hearts of all? I venture to suggest the Lord's Prayer as an all comprehensive, soul-satisfying perfect prayer. Too often it is mouthed breathlessly without regard to words or meaning, but let us repeat it slowly and ponder on each phrase.

"Our Father which art in heaven." Whose father? Yours and mine who pray this prayer in English but listen to the others at our service—"Vater Unser" says the German, "Ware ra no chi chi" says the Japanese, "O-Meng-tih Fu" says the Chinese—each in his own tongue calling on a common Father and by so doing admitting to him and all the world, brotherhood.

"Hallowed be Thy name, Thy Kingdom come." No earthly father or ruler is here put above his fellows, no emperor or fuehrer can claim divine rights. It is God whose name is holy. It is His Kingdom for which we pray, not for the kingdom or empire of any earthly state. Wars are fought to preserve or extend an earthly kingdom but Christians should live to establish the Kingdom of God.

"Thy will be done on earth as it is in heaven." What is God's will in heaven which we desire to be done on earth? It is the will to love all people regardless of race, color, nationality, economic success or intellectual attainments. "It is not the will of your Father in heaven that one of these little ones should perish" were Jesus' words. Can women think of the starving children of Greece, Poland and other conquered lands and do nothing to make their governments see the necessity of feeding these little ones? If they pray from their hearts these words they must act. "Perfect love casteth out fear," and fundamentally it is fear that comes between nations and drives them to war. Let us have love then and all problems could be solved. "Too naive and simple" will be the critics' answer, but try working it out and you'll find it is not so simple. Dr. Perry Gresham of University Church, Fort Worth, Texas, gave to a group of women a definition of love as Jesus meant it. He said, "Love is the enjoyment of another person's welfare." Think of some of Jesus' statements and commands with that interpretation. "Little children, love one another." "Love your enemies." "By this shall all men know that ye are my disciples if ye love one another." God's will in heaven is surely one to love—can we pray to do it here on earth? Certainly it must be the prayer of hearts that are Christian.

"Give us this day our daily bread." Think of this prayer being prayed not only in English, German and Japanese but in French, Greek, Chinese, Spanish and innumerable other languages. How can God answer it unless all his children realize that it is not the prayer of one country or one continent but the prayer of all and concern themselves that this prayer may be answered. No sensitive, conscientious Christian could pray this line and not be stirred to try to share his plenty with the starving people in many lands.

"And forgive us our trespasses as we forgive those who trespass against us." Ah—this cannot be lightly prayed. Can a German forgive those awful trespasses committed against him and his country in those early post-war days? If not, except by recourse to war, how can he ask God's forgiveness? Can the Britisher forgive the bombing of his beautiful cities and the death of his loved ones killed in their homes? If not, except he retaliate with the bombing of Berlin and other German cities taking a toll of German children and defenseless ones, how can he pray these words? Can the Japanese forgive the discrimination against him? The race superiority and indifference to his needs that would keep him forever poor and humble? If not, except as he resorts to treachery and cruel methods of war, how can he ask forgiveness? Can the American forgive Pearl Harbor and the ruthlessness of the Japanese war machine? If not, except as he takes revenge on innocent Japanese civilians, can he expect God's forgiveness for his own sins? Can the Chinese forgive the murder and rape and wholesale destruction of five years of Japanese despotism? If not, except he visit the same horror on the perpetrators, can he ask for pardon for his own sins? (I pause here to remember that we do not need to ask this question of the Chinese representative for we know that though it was physically possible many times in the past five years, Chinese planes did not raid Japanese cities to try to avenge the terrors the Chinese people had suffered.)

"And lead us not into temptation but deliver us from evil." We are mindful of the plurality of this prayer. We do not pray for ourselves alone but for all, each person and each group praying thus that all may be delivered from evil, and *all* includes even those whose ways seem wrong and unlovely. We pray that we may be safe from the temptation to put our selfish interests and our patriotism above the fellowship with others in Thy Kingdom. We pray for deliverance from the evil that hardens our hearts and distorts our vision when we succumb to the temptation to hate our enemies. We pray, in fact, for safe keeping from all physical and spiritual harm. These words, too, would satisfy the yearning of all mother hearts for their sons in the service of their country. They want them kept safe and well, clean and pure in body and spirit, courageous and noble in all the demands their country makes. It also covers the needs of those other sons who cannot reconcile military service with Christian discipleship. Many words and long petitions might be prayed but for what more could they ask than do these simple words?

"For Thine is the kingdom, the power and the glory." The important word is "thine." It stands for God. It is His kingdom, His power and His glory, not that of Hitler, Mussolini, Hirohito or the United Nations. Men of good will of any nation could pray these words. As they pray them earnestly and often they hasten the day when all shall see that it is only God's kingdom, power and glory that really matter.

"Forever and ever." In our anxiety there are some of us who fear that God's kingdom is dependent on the security and survival of certain temporal powers, but in our hearts we must know that it cannot be destroyed. It will continue forever and ever when men pray and live as Jesus taught.

The worshipers at an international prayer meeting can pray this prayer without offense to their brother Christians. You and I can likewise pray this prayer but only if our Christian

(*Continued on page* 41.)

*Miss Trout is a missionary on furlough from Japan and is an associate director of Emergency Million.

Christians and World Order

Study Suggestions and Resources for Seniors, Young People, and Adults

These pages are supplementary to the material in the two packets on the general theme, "Christians and World Order." The titles are "Christians, Bring the World Together!" (a packet of programs, 50 cents) and "Whither, World?" (a discussion packet, 75 cents). For information about these and other missionary materials write to your state secretary of missionary-organizations-education or to the Missionary Education Department, 222 Downey Avenue, Indianapolis, Indiana.

Christ, the Ultimate Answer

IN OUR study of Christians and World Order we have arrived at our fifth session. This is our May missionary meeting if we are using the material in a month-by-month study. The theme states our conviction that there is no solution for the world's ills save in the persistent practice of love as the law of life. Christ only is the ultimate answer. In this meeting then we will emphasize the thought that through our support of Christian missions around the world we are making a contribution to world order.

The series of articles by WORLD CALL'S editor, "The Concerns of the Church," should be followed in connection with the current study theme. Note particularly the first two in the February and March WORLD CALLS.

Place Your Order

The packet of materials, "Christians, Bring the World Together!" includes for the June meeting a Check List, "What Am I Doing to Bring the World Together?" (See *Resource Pamphlet II.*) You need a copy for each member of the group. These are available from The United Christian Missionary Society, 222 Downey Avenue, Indianapolis, Indiana, for 10 cents a dozen. Place your order now.

Do not confuse this "Check List" with the "Price List" which appears in the Leader's Manual of the discussion packet, "Whither, World?" Additional copies of the "Price List" are not available.

We Call Your Attention

We take pleasure in calling your attention to a pamphlet well worth the price to anyone who is trying to be a world citizen. Though written particularly for junior high young people, it is of interest to all. The title is *The Whole Round World.* The emphasis is on world interdependence and world cooperation. It is published by the League of Nations Association, 8 West 40th Street, New York. Price, 10 cents.

The Struggle for World Order is the title of a discussion program packet based on a Headline Book of that same name, by Vera Micheles Dean. Certainly the study of world order in which your group is engaging will be but the beginning of a real enthusiasm for much more intensive study either by individuals or small groups or both. We heartily recommend this discussion packet and the Headline Book for such study. Order them (25 cents each) from the Foreign Policy Association, 22 East 38th Street, New York, New York.

Home Missions and Democracy is the title of a 47-page booklet issued by the Home Missions Council of North America. Nine chapters deal with as many minority groups in the United States. Interesting, appealing and challenging information and illustrations reveal the too frequent denials of the democratic process. The theme that runs through the booklet is the task of preserving democracy in our country. As program material or for general reading we most heartily recommend *Home Missions and Democracy.* Price, 10c.

A leaflet containing well-chosen references for daily devotional reading during the season of Pentecost, from April 6 (the day after Easter) to May 24 (Pentecost Sunday) is included in the new packet of materials, "A Living Church." Young people and adults are strongly urged to avail themselves of this leaflet and follow these readings for their personal devotions. Ask your pastor about ordering a sufficient supply so that all may have a copy.

A Project for a Small Group

In the original manuscript of the pamphlet, *What Kind of a World Do You Want?,* Miss Ruth Seabury made some suggestions for a project in more detail than space in the printed copy made possible. These are so good that we are giving some of them here feeling that individuals and small circles of individuals will find them stimulating. She calls the project "A Study Project on Jesus' Teaching." She writes that an almost frightened young man, a college student, recently said to a friend: "Say, I'm teaching a class of Juniors in Sunday school and I have just discovered that, although I am a member of the church and have been for a long time, and I think of myself as a Christian, I can't mention at the moment a single one of Jesus' teachings—not one! I know that he stood for brotherhood and love, but that is so abstract. I can't quote him at all. But surely, I have no business being a Christian if I don't know that much."

When his friend helped him to think of the Golden Rule, he was positively beaming with relief and set himself to the job of finding out the teachings of the Master he professed to follow. As he himself said, "You wouldn't follow Norman Thomas, Wendell Willkie or Roosevelt, without knowing what they said or what they stood for. You wouldn't follow a youth leader or a minister without knowing the things he had on his mind. When it comes to actually committing your life to a cause, as we do when we become Christians, certainly we ought to know what the Leader of the cause taught his followers."

Let's Study Jesus' Teachings

A project of study on Jesus' teaching may take the form of a free research and personal discovery, as well as a group study. Miss Seabury makes the following suggestions:

a. Read the Sermon on the Mount and outline it, picking out central teachings which it makes clear and putting them in words of today. This sermon has been called the summary of Jesus' code.

b. Each member of a group might take a separate one of the Gospels, Matthew, Mark, Luke, and John, to read through and to outline all points involving Jesus' teachings.

c. Search the writings of Paul, James, John, and words of Peter for teachings which they learned from Jesus. (If you want further suggestions to help in your study you might order a copy of *The Envelope Series, October, 1941,* from The American Board, 14 Beacon Street, Boston, Massachusetts. Ten cents.)

Let's Apply Jesus' Teachings

See that your study leads you to conclusions on some of the following concrete and definite questions that face us today. What shall we do when conscience comes in conflict with authority such as the state? Jesus made a famous statement about it, often misinterpreted and misquoted. What do you think he meant when he said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's"? Caesar was the ruler of his day but he lived in a subject state. The Filipino might say it: "Render unto Roosevelt or unto America...." He might also find it just as hard to like foreign rule as did the followers of Jesus. Would Jesus' answer be any help to him? Or to the person in occupied China?

Would Jesus mean that religion and politics did not mix? Or do you think he meant that tax money is concrete and material; that it belongs to an entirely different world from that of the heart, mind, and soul? Or do you think he meant, "My loyalties to God and the real relationship of the inner me with him depend upon my doing what seems to be the right thing with relation to the material world in which the government of my country holds sway"? Which of these seems most in keeping with the spirit of his life?

What other solutions do you find? What basis do you find in Jesus' teachings for the idea, stated by Paul, that the Christian message was intended not only for the Jewish race and nation, and not even only for the Roman Empire, but for all mankind?

It is never final to say that Jesus lived a long time ago, for many of the situa-

ions of his life and times were similar to ours and his spirit and attitude toward them are just as workable now as then. See Jesus in relation to his family and the teachings he offers for the family, for a neighborhood, a community, the world. Take, for example, this teaching: "Therefore whatever you would like to have others do toward you, do yourself in relation to them." To what extent do you think this could be made to work between towns, states, nations? What would it necessitate changing in our present world scene?

For further light on these very modern problems, read the episode in Chapter VII of *The Seed and the Soil*, where Gens gives us Emory's grandfather's underlinings from the Bible, re-interpreted for students of 1941. Read also in *The Christian Imperative*, Chapter I, the section on Christ's life and teachings and the interpretations given by Dr. Barnes as to the sincerity and validity of the Christian's responsibility.

Miss Seabury suggests that we ask ourselves what we mean when we say, Christianity? The church? Would Christianity be synonymous with the Kingdom of God as Jesus used that phrase? When we say that "Christianity teaches. . ." what do we mean? What does it mean to you and your group?

How Does a Christian Group Act?

Jesus seems to have had a simple standard for his disciples and a very clear one. Apart from the separate teachings which he gave them and which were to be the basis and the principles of their lives, he gave them a series of group instructions based on the assumption that when they joined his way of life they were to be different. They were to be united in one company. It was not to be each Christian standing alone, each disciple working by himself. He sent them out in twos and they came back to report. In his last prayer for them he prayed that they might all be one. He sometimes seems to have combined them in his thought with the thing for which they were to work—the coming of the day when all would accept allegiance to God. He thought of them as a kingdom, or perhaps a fellowship in the world, and yet apart from it. "You are the salt of the earth. When the salt loses its flavor, what is it good for?" How many of the Christians you know are really busy flavoring the world? Do you belong to a group of Christians who are a healing, disinfecting, cleansing group in the community round about? Salt does these things.

"The kingdom of Heaven," he said—evidently meaning the fellowship of Christian people—"is like yeast which a woman takes and buries in three measures of flour, for it to work there until the whole is leavened." Do you think that the group of Christians you know, your own organization for example, is really making a change in the world about it? What changes do you think it could make? To what extent could it be yeast? Can you think of any examples of yeast today? Look for examples of "yeast" work done by certain types of missionaries abroad. The agriculturist, for example, goes not to attempt to revise all agriculture, but to demonstrate a principle of how life can be improved upon. He makes the principle work on a small scale, and the idea spreads.

Find the instructions which Jesus gave to his disciples as groups that would apply to your group. Note the characteristics of early Christians, their fearlessness, their refusal to compromise, their remarkable care of and concern for each other, their pooling of everything, and their service to humanity. Suppose you made your organization that kind of group.

Three Christian young men lived in an apartment in New York City. One of them had a job at thirty dollars a week. His two friends were out of work, though they were hunting all the time. It dawned on the first boy that it was not good for them to be living on his income. So he went to the man who employed him and suggested that he give the job to the three of them together. All three would work at it, and all would get the thirty dollars. There would be no idle, supported member. The employer was delighted, for the plan gave him the services of three intelligent minds instead of one, and their work was better because hours were not so long for any one.

What does it really mean to your group to be a group of Christians? Do you ever stand together for anything in the community? Jesus told his disciples they were like the light of the world; that one does not put a light under a basket but on a standard or fixture so that it will light the house. Thus were their actions to be of such a character that people seeing them would say, "They are God's representatives."

Is Your Group a "Light"?

When it comes to lighting the world scene, what can your group stand for? In war time, for example, can you face in a Christian fashion the word "enemy"? What did Jesus mean when he said, "Thou shalt love thy enemy"? Can the Christian illuminate that teaching, as many Christians in China have done, in their refusal to hate? Can you make your light shine in company with other Christians in other parts of the world, to penetrate the darkness of paganism, secularism, materialism? For example, what could you do to stand for Christian standards of the rights of the individual as over against exploitation for profit?

The Christian mission in India, for example, stands against caste, and the Christian mission in America against race prejudice. The Christian mission in Japan stands for a new life for the exploited in slum areas, and the Christian mission in America is beginning to call for a concern for migrants, sharecroppers, and other economically exploited groups.

Will you think over the preceding questions in relation to the meaning of Christianity to you, if it means anything distinctive to you? We hope they will stimulate the beginning of a study that will find a place in your daily schedule the rest of your lives. Learning to pattern our lives by Jesus' way of living will help us in the building of a Christian world order.

An Eastertime Message

One of the most significant encounters in all history was the meeting of Pilate and Christ. When the encounter took place, all the advantage seemed to be on the side of Pilate. He had wealth, position, power—power of life and death. He had everything except truth and right. . . . Four hundred years later the name of Pontius Pilate had been rescued from oblivion solely because of that one day's association with Christ. Even in the first century St. Paul said to his Corinthian converts, "It is not a weak Christ with whom you have to deal, but a Christ of power." No weak Christ because he was unarmed, had only truth and love to fight with. But a Christ of power, a man who has invaded more realms, conquered more minds, taken possession of more hearts, swayed more wills, dominated more lives than any other man who has ever appeared in this world.

—ERNEST F. TITTLE.

High School Contests

Two very interesting contests having significance for world understanding have recently taken place in high schools. One was a "prize examination" held in public schools on March 27 under the auspices of the League of Nations Association. The subject was "Organization of the World for Peace." The study of world order should have been helpful to any young person participating in this examination.

An essay contest has also been promoted by the Pan-American Union, Washington, D. C., on the subject, "What Inter-American Cooperation Means to My Country." Two four-year scholarships, each valued at $6,000, are being offered for the best paper in English, and for the best in Spanish, Portuguese, or French.

Latin America is the very timely foreign mission study for 1943. Groups should conserve efforts of any of their members in this contest, sharing essays with other groups, and thus having a further part in building for inter-American understanding.

Christian Education Advance

Has your church enrolled in the Christian Education Advance? As a missionary group you have a definite responsibility to help your church make a real advance along missionary lines. What are some of the things you may do? Consider this question in your meeting. The chart, "Reach Every Person with Christian Teaching," suggests that there should be "definite study of the world mission of the church in each age group." Has your church achieved this goal? 100%? Partially? Not at all? Make it 100%! The missionary education department, 222 Downey Avenue, Indianapolis, will be glad to send you fliers listing materials for all age groups that will be helpful in achieving this goal.

Missionary Worship Service

MAY

Christians of the World, Unite: In a Supra-National Loyalty

Call to Worship: Psalm 67

Hymn: "These Things Shall Be," or "Jesus Shall Reign"

Invocation: "A Wartime Prayer for All People"

O God, our Father, Father of all mankind, we bow in worship before thee, Christians of many churches in many lands.

We thank thee for the new quality of love brought to us by Jesus Christ, and for the understanding made possible between thy children everywhere if they follow his commands.

We pray for the indwelling of thy Holy Spirit in our hearts.

Oh, purify our desires and the desires of all mankind.

Help us to solve our human problems in thy way.

In this time of strife give our great nation true insight into thy purposes. Give us each a vision as to thy plan for us. And guide us each in carrying out our part.

So may thy peace prevail—in our hearts, and through us, in the world, thy peace, righteous and lasting. (*Source unknown.*)

Leader's Statement:

In times like these when so much of the world has come under the sway of the state, it is good to read again and again the story of those courageous men, Peter and John, as told in the Acts of the Apostles.

Scripture Reading: Acts 4:1-21; 5:14b-29

Leader's Message:

In times of exaggerated nationalism, considerable insight is required to disentangle the demands of religions from those of patriotism. Great courage is needed to say with Peter, in case of conflicting demands, "We must obey God rather than men."

A particularly luminous example of this unflinching loyalty to God is to be found in Martin Niemöller whose firmness in refusing to bow the knee to Hitler and whose willingness to go to prison and concentration camp rather than betray his supreme allegiance to God win our respect.

Like many other Lutherans he joined the nazi party, believing that Hitler would stick to politics and leave religion alone. But in 1933 he was dismissed from the party for signing a statement against the Reichsleitung committee of "German Christians." The same year he joined the Pastors' Emergency League—an anti-nazi group—and soon became one of its leaders, helping to increase its membership from three to more than seven thousand. In his church he continued to flay nazi interference in religion. Holding only six hundred people, the edifice was filled Sunday after Sunday long before service time. Junkers, diplomats, bankers, and even storm troopers swarmed to sit under the spell of his oratory.

Eight years ago his utterances against the nazi scheme to paganize Germany—substituting the old tribal gods for Christianity—brought him a visit from the Gestapo. He had time only to kiss his wife and children and snatch his toothbrush before he was whisked away. But influential friends were able to save him from a prison sentence. One might suppose he would be more guarded in his preaching henceforth. But not Niemöller. (*Adapted from article in "The Christian Century," July 14, 1937.*)

Finally, in June, 1937, he was arrested and since that time has been held in jail and in concentration camp. His last sermon, three days before his arrest, was based on the passage we read for our Scripture today. He began by saying: "It was an extremely critical moment in the life of the church. The apostles had defied the prohibition to speak which had been laid upon them. They had made the formal confession, 'We must obey God rather than man.'"

Referring to a press notice of the previous Friday, Niemöller declared he must "say just this one word, for I can do no other. . . . We have no more thought of using our own powers to escape the arm of the authorities than had the apostles of old. But we are no more ready than they were to keep silence at man's behest when God commands us to speak. For it is and must remain the case that we must obey God rather than man.

"He who fails to make his decision of faith for the Lord when the word of the cross is spoken to him, makes the decision against the Lord at the very moment when he thinks he has avoided committing himself. 'He who is not with me is against me.' Neutrality, therefore, is in practice impossible. . . . The pressure is growing. . . . The suffering of our community, the shame which we have to bear when we take our stand beside the Crucified One—that is indeed a heavy burden and hardship. We feel the weight of it, and doubt finds its way into our soul. What of our faith? Jesus says: 'Blessed are ye when men shall reproach you and persecute you. . . .' The ear of faith hears this promise, clings to it and finds joy and comfort." (From Niemöller's book, *Here Stand I.*)

So, in Germany today we have Niemöller and others like him, declaring that God, not Hitler, is their supreme leader, that they must "obey God rather than man." In Japan, Kagawa has been imprisoned more than once—who knows his present state?—because he too recognized a loyalty that is higher than that to his earthly rulers.

We honor these heroes of the cross. Would we, however, have the insight and the courage to stand against our own government if the voice of God so commanded? How easy it is to build monuments to the martyrs of the past, or to canonize courageous spirits in Germany and Japan who insist on obeying God rather than man, at the same time that we help crucify similar spirits in our own church and community or unconsciously compromise our own souls. The need of our day is for Christians of the world to rise above their narrow, warring loyalties, and unite in one all-embracing, supranational allegiance to the God of Jesus whom we profess to serve.

Around the world we find a fellowship of Christian people to whom there is coming increasingly a sense of oneness that transcends national boundaries of thought and action and unites them in allegiance to God.

Hymn: "Faith of Our Fathers"

—Harold and Alberta Lunger

Echoes From Everywhere

A Prodigal's Return

One of the Mission's long-time evangelists, who became overinsistent of his rights when his district called him to be chief, refused to recognize another tribe's chief whom the government had advanced to a superior position. Ultimately the Christian was sent into exile and remained away for years. He has just been given his freedom as a private citizen. The church and community welcome him home and pray that his besetting sin will not again lead him into disfavor. His uncle once had a price set upon his kingly head, but deported himself properly and won reinstatement to chieftainship. We trust the nephew will profit by experience and await honors rather than clamor for them.

—Congo News Letter.

Evangelistic Report For Aguascalientes

When the Committee on Evangelism reported at the meeting in Aguascalientes on January 7, there had been 31 baptisms in the Aguascalientes church this year. Preaching had been started at a place between Aguascalientes and San Ignacio. Mr. Andrade is the minister at Aguascalientes. He reported a visit to another town in the rural district. This was the first mission meeting in which Miss Etta Nunn had been present. She conducted the devotions. Christmas services were held in four outlying towns under the direction of Lopez de Lara and those working with him. Miss May Wilson has a baby organ that helps immensely in the program in these rural churches when they can take it with them. One of these towns, Tenayuca, seems to be making progress. Of their own accord some of the members have begun a little work in a place called Calera.

Hazel Green Echoes

It is always heartening to hear from former students and teachers of the Acad-

emy. The ties that bind them to H. G. A. are the ties we covet for our present student body and faculty. During the Christmas vacation Lula Davidson Troutman, student of '92-'95, now of Newton Hamilton, Pennsylvania, remembered our library with a nicely bound copy of *A Pictorial History of the United States.*

February 9, the Christian Endeavorers, under the direction of Mr. and Mrs. Holland, gave their annual banquet—a time of home-coming for many former students.

Hazel Green Academy has welcomed to its ranks a number of new students, bringing the enrollment up to 92. Students on the honor roll for the first semester were Helen Robinson, L. C. Neff, Hurl Risner, and Henrietta Morris.

—HAZEL GREEN NEWS LETTER

Wema Has World Communion Observance

Today [October 5, 1941] we observed the World Communion Sunday. There were 409 local people present—Christians and their children. We had no other service, just the communion with songs and prayers and the talks at the table by Philip Efienya, the native pastor, and Mr. Johnston, the missionary. Prayers were offered for World Peace. It was an impressive service.

—MRS. E. A. JOHNSTON.
Wema, Belgian Congo

Governor Chang

Governor Chang of this province, and his wife and son never miss attending our Chinese church service each Sunday on the campus. Several years ago he was Minister of Foreign Affairs in Nanking. He is Honorary President of our Chinese-American Institute of Cultural Relations, Chengtu branch, of which Dr. Y. G. Chen of our University is the president and Dr. W. P. Fenn is the secretary. I enjoy being a member of this organization.

—CAMMIE GRAY

Our Churches in Jamaica

Charles Randall, who passed away in Jamaica early in December, was a lay preacher. He had two churches out in the country, Mt. Vernon and Seaton. He started a third at Richmond Road but never completed it for there was another church nearby. He left these churches to the Association of Christian Churches in Jamaica. Herbert Shirley, a good preacher and a young man, is to take charge.

The Mt. Industry Church School addition was dedicated January 14. The Jamaica Government paid for half of the building. Many of the large crowd at the dedication could not get into the building. Two members of the legislature were present, and many other people of influence. Several city buses and private cars drove out from Kingston, about 25 miles. It was a great day.

—E. R. MOON.

With the Children Of Mexico

The children have been very faithful in their evangelistic work, taking literature to three places. Some of the intermediate group went to San Cayatana to play baseball. They took literature. The San Cayatana boys with whom they played were not napping—they had something to give our boys in return. Of course it was Catholic literature and invitingly asked them to bring pamphlets every time they came to play ball for exchange. On a recent Sunday two young men from the same place came to Nogales, asking for a bundle of our papers—they wanted to share in the distribution of them.

Two weeks ago one of the Sunday school teachers told the class the story of the boy in the Philippines who sacrificed his bicycle to send bread to China. Samuelita enthusiastically spoke up, "They say the Philippines are in war now; let's send them an offering."

—FLORINE CANTRELL

Post-Conference News

We are back again into the swing of our work after six weeks to and from Conference. There were many fine points in the program and devotional periods and a number of laughs to break the high tension that inevitably comes when a bunch of D. C. C. M. (ers) get together! Ruth Musgrave offered a very helpful thought one day in devotional period, that one should be as concerned about other people's feelings as he is about his own. We are looking forward to another time of fellowship and refreshment at our 1943 conference.

Our work goes on as usual here at Wema. The new brick house is gradually taking walls on top of the long-laid foundation. Our school-house floor is about three-fifths covered with cement, and will be finished as the broken bricks are taken from the kiln.

The Horners are gradually getting the mud house screened and are living there now. They have whitewashed the walls, and on the whole it is much more comfortable than the old tin house.

—MYRLE WARD
Wema, D. C. C. M., Africa

Hidden Answers

1. Where in our country is the illiterate percentage among Negroes as high as 23.3? What is the average per capita expenditure for education?
2. What educational contribution have the Disciples of Christ made to Paraguay?
3. What is the slogan for the Christian Education Advance?
4. What significance has Isaiah 54:7 to a certain emperor?
5. Why is the program of home missions of increasing importance?
6. What national brotherhood board recently called a new executive secretary? Who is he?
7. Tell something about the important meeting held in Delaware.
8. Who is Bishop Baker?

In Memoriam

Miss Annie V. De Jarnette, December 20, 1941, Richmond, Kentucky. Member of Christian Church for 72 years. Missionary Society president 14 years. Teacher and leader in Christian activities in church and community in which she lived. Age 86.

Mrs. Lena Elizabeth Grant, January 9, 1942, Findlay, Ohio. Devoted member of Central Christian Church, and charter member of missionary society, serving as secretary and president, and as vice-president at time of her death. Age 67.

Mrs. Rebecca Burchfield, December 23, 1941, Taylorville, Illinois. Devoted member of Davis Memorial Church and missionary society.

Mrs. Carrie Livengood, February 9, 1942, Taylorville, Illinois. Beloved member of Davis Memorial Church and missionary society.

Mrs. Charles S. Crispen, December 9, 1941, Gibsonburg, Ohio. Church clerk for many years. Loyal supporter of local and world-wide interests of the church. Age 65.

Mrs. Clara E. Lingle, January 30, 1942, Beaverton, Oregon. Member of First Christian Church, Mobile, Alabama, for many years. Later of the First Christian Church of Seattle, Washington. Life member of the C. W. B. M. and of the W. C. T. U.

Mrs. Maude L. Knowlton, September 3, 1941, Canoe Camp, Pennsylvania. Sunday school teacher. Her outstanding work was coaching and taking part in missionary play, "In Times Like These."

Mrs. Maude Kelly Hargett, August 16, 1941, Visalia, California. Devoted member of the church. Secretary of the missionary society for 25 years, and teacher of Women's Bible Class. Loyal and faithful. Age 63.

Mrs. Lelia Jordan Singleton, January 18, 1942, Houston, Texas. Always active in missionary work, having prepared herself at T. C. U. for possible missionary service. Teacher in Bible school and public school. Truly a witness for Christ.

Mrs. Anna E. Kelland, January 3, 1942, Auburn, New York. Sunday school teacher since girlhood, and president and secretary of missionary society. Always generous in matters of stewardship, and hers was the first contribution received by First Church of Christ for its Emergency Million fund. A lovely person and leader of spiritual life. Age 79.

Martha Mintle Maguire, January 31, 1942, Inglewood, California. Devoted Christian throughout her life. Organized several churches and Sunday schools in Missouri. Active in several Indiana churches. For several years active member of First Church, Inglewood. Age 96.

Social Center Program in Review

By ELMA C. IRELAN*

THE Universal Week of Prayer was celebrated in the Aguascalientes church with a series of studies given by the pastor. A young girl was baptized that week after the Tuesday night service, and a little girl from out of town after the meeting Wednesday night.

As the Brotherhood Dinner (Fraternal Supper we call it) came earlier than last year and we were not sure about the date, the preparations were rather hurried. In fact, we did not try to have a supper—only refreshments. These were served downstairs after we had had the program in the auditorium upstairs. We used the theme and the topics as given in WORLD CALL. There were radiograms in the way of notes as to our various mission fields, and special music.

For the social period the people were divided into groups according to the month in which they were born, and a missionary offering was taken by each group. The July group won in the little contest for the largest offering. February, of special interest to your missionary, took second place. Miss Nunn, our new Missionary Committee chairman, had a surprise for each one in lieu of a birthday gift. Each person received two or three candy suckers. The refreshments were guava tea, made of leaves and fruit and seasoned with lemon juice and sugar, and delicious tea biscuits. Your missionary had the responsibility of making the tea, though she had young helpers who did most of the work. I should like for you to taste such tea some time. The pastor and the Sunday school superintendent, who is also chairman of the Social Life Committee, did the shopping for the biscuits. Oh, yes, the missionary offering was about forty-two *pesos*.

An earnest young man from our congregation took a short course at the Union Seminary in Mexico City and is now ready for service in the smaller churches. Our pastor, who is president of the Central Council on Evangelism, was absent for several days on a trip to a town called Colotlan in the state of Zacatecas. There is already a group of evangelical Christians there who wish work done among them. They are using an evangelical church building long abandoned. The town is off the railroad and so rather difficult to reach; but representatives from there were at our annual convention last fall and asked for the convention this year. It will be interesting to see how the plan works out.

Here at the Social Center we are celebrating what we call "Book Week" in the interest of our public library. For every afternoon but one, special groups have been invited to come between five and six o'clock to hear what the library has to offer them. The girls on Monday and the boys on Tuesday heard stories. There was a talk for teachers and students on Wednesday. For Friday afternoon the invitation is to housewives; for Saturday it is to railroad men.

An excellent cultural program was prepared for Thursday night. The orator for the occasion was a teacher who has shown a real interest in the library. Special numbers were given by a trio of musicians, by a reader and entertainer, and by a young men's glee club; several testimonies were given by those who use the library and by a man who learned book-binding from our librarian.

We have been having a house full of company: Miss Cantrell, who does rural work for the state of Zacatecas; Mr. Kepple and Mr. Silva, here for a Consejo meeting; Mr. Huegel, here on a visit, but also a member of the Consejo; and a secondary school girl on vacation from Mexico City. Mr. Huegel occupied the pulpit for us in our pastor's recent absence. His message Sunday night was a most interesting report of work done among the firemen of Mexico City, and in the federal prison. There he had the joy of bringing to Christ and of restoring to usefulness a dangerous prisoner, a young American who had engaged in the traffic in marihuana.

*Missionary in Mexico, stationed at Aguascalientes.

Boy Scouts of Mexico exhibit their handwork

Why Missionaries' Hair Turns Gray

TO COME to Africa out of a civilization that has exact weights, measures and proportions in building construction is to prepare one to turn gray early.

We at Mondombe are in the midst of a building program, using mission-made bricks, our only reasonably permanent building material. To find a mason who can and will lay a straight wall is our problem. Since no one here could qualify we engaged a down-river mason, only to learn that he had been but a *supervisor* of masons—one to keep them working! He had never laid a brick, but had seen them laid! We tolerated his feeble efforts two months, then offered him free passage down river.

Two others appeared whose books recorded that they had worked for the State a *short* period. Results, though slightly improved, left no change for compliments. So many portions needed to be torn down and rebuilt. We ourselves could have done it more easily. The first completed building was marvelous in the eyes of natives who know how to construct only with sticks and mud; we covet no inspection by an expert constructor.

Ere our patience was completely exhausted, we sent our two masons back to their fishing nets where they would be masters of their trade, and employed a man of more experience. This attempt proved considerably more encouraging. With only a six-inch bulge in a hundred-foot wall, we were really becoming proud of our accomplishments until the carpenters began asking, "Is 'ekanga, where should these roof timbers go on the brick columns?" To sight down that row of brick columns would make a snake dizzy, but we got a line through the centers of the two end ones, and followed the line.

Wearied with the slow progress, I counted the bricks laid by the two masons and their two helpers in an eight-and-a-half-hour day. The masons averaged a brick every five minutes. The main thing that is speeded up in Congo is the turning of missionaries' hair gray.

—NED M. ROBERTS.

Mondombe, Africa

Pension Fund News

One aged minister's widow in England receives a check from the Pension Fund each month by Clipper Air Mail. She writes that the churches are closer together since many church buildings have been bombed. She asked the Vicar of a Church of England holding services in a Baptist church, "if the Lord's table was open to us. He said 'yes,' so I stayed. This is something that all Vicars of the Church of England would not allow."

The total assets of the Pension Fund on January 1, 1942, were $3,353,088.54. The increase in net assets was $299,006.54. It should be remembered that the largest part of these assets belongs to the Pension Plan, hence can be used for no other purpose.

Pension Plan dues for 1941 reached a total of $309,315.49, a gain of $24,027.37. These dues come from ministers, missionaries and college teachers and their churches or organizations. They come every day of every month and from all parts of the world. On this receiving end the Pension Fund has become a world-wide institution.

On its paying end, that is in payments to beneficiaries, it is also world-wide. Payments go into 38 of the 48 states, and into eleven foreign countries. What comfort and security this service brings to the hundreds of beneficiaries in the present world crisis! Their daily bread is an increasing problem.

The Pension Plan Certificate covers these three contingencies: death in active service, total and permanent disability, old age retirement. The record of eleven years shows 11.3% of the members suffer total and permanent disability; 22.7% have died in active service; 66% have retired at an average age of 69.8 years.

One man of 70, who retired January 1, 1942, writes: "Certainly a man at 70, just ain't what he used to be. So here's to the young preachers. We have left some bad messes, and musses and fusses for them to clean up. May the Lord have mercy on our unworthy souls."

The total benefits paid in 1941 to all classes of beneficiaries amounted to $256,349.43. This is an average of *over $700 a day* for every day of the year. It will be more than a million dollars in four years.

Women and World Highways

(*Continued from page* 35.)

faith is the paramount passion of our hearts. Let us examine ourselves to see if we pray or only repeat words like parrots. There is a woman in a certain church who refused to believe the story of the United Church of Christ in Japan because she said there could be no good thing in that country. Could she attend an international prayer meeting? There is another woman in another church. Her husband died and she was left to rear their only son. He graduated as an engineer and was soon in the service of his country. He paid the supreme sacrifice on that tragic Sunday at Pearl Harbor. When word of his death came, the pastor of the church hurried out to comfort the bereaved mother. He heard these brave, Christian words. "My son did not hate the Japanese—the Japanese did not hate my son. I shall take the money that would be his and when the way is open again I'll send it to help preach the gospel of Jesus to the Japanese." Which of these two, think you, is able to pray the Lord's Prayer?

What of you and me? Are we of that number who can and will *pray* the Lord's Prayer? Let us not say it at breakneck speed, hurrying along as though trying to make a record, but rather let us pray it with full meaning and deep consecration, making it our prayer for the duration—the prayer perfect for all people regardless of race, creed or national boundaries.

Prayer for America

By H. I. PHILLIPS

EDITORIAL NOTE: From H. I. Phillips, popular newspaperman, humorist and columnist, author of the syndicated column, "The Once Over," published by The Associated Newspapers, comes a "Prayer for America" which was included in the September 27, 1941, issue of his column. The prayer itself is significant and deserves our thoughtful reading, but perhaps of greater significance is the fact that a popular commentator and humorist devotes his column for a day to such a prayer as this.

FIRST of all, oh Lord, make us realize fully that in any prayer we are making a supplication, not placing a rush order.

In this critical hour in our Nation's life, help us to the ways of strength and fortitude through the ability to see ourselves as you see us! Make it possible for us better to gird ourselves for whatever tests may lie ahead by the power of completely honest self-appraisal!

Rid us of petty impulses, the corroding curse of self-interest and the besetting sin of intolerance. Strengthen us for the task ahead by the ability to see how far we have strayed from the ways of our forefathers. Grant that there may be restored to us something of their burning faith.

MAY we be humble enough to know that, even as we don the cloak of righteousness and take the sword of the crusader, we are not without guilt. May we be helped by the realization that our ways have not made a pretty picture. May we become stronger through the knowledge that we have permitted the America we fight for now to become far too worshipful of the cheap and tawdry.

Make us realize that this is no hour for the casual mood or the superficial gesture. May we understand fully that this is no job in which cheers, backslappings, music, confetti-hurling and the usual trappings of every-day endeavors shall suffice us.

Grant us the wisdom to understand that in this crusade cheap publicity, personal glorification, and supercilious small talk are sickening and wholly unavailing.

RID us, oh Lord, of the sickening, softening concept that the most comfortable road is the best, that any view of life is enhanced by a seat in a limousine and that success and eminence depend almost wholly on the spotlight and the camera men!

Fill us with disgust at the countless evils we have nurtured in days of peace: the love of personal glory, the quest of false gods, the pursuit of the main chance and the debasement of countless high ideals of traditional American life!

HELP us to be brave without being boastful, indignant without being intolerant, resolute without being unfair. May we keep constantly in mind thy commandment. "And the greatest of these is charity," charity in the sense of tolerance and compassion. Keep us strong, yet not truculent.

MAY we see the frothy things of our civilization and all the glittering superficialities for what they are and know again the capacity for disgust and chagrin. Make us understand that we are at the crossroads, that this may now be the hour of our destiny. We shall need all the elements of our character which easy living has sapped. Give us spiritual strength, restore our faith, clear our vision, grant us strength and the sustaining memories of our sturdy forefathers and their honest, God-fearing way of life in peace or war.

AND, oh Lord, through thy saving grace, make it possible for us to recover the old trail and follow it to the end of the passage with the words ever in our minds, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me: Thy rod and Thy staff they comfort me." Amen.

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Helps for Leaders of Junior Groups

The suggestions given on these pages are for your use in making your own preparation and in guiding the children in their preparation of a temperance unit of study entitled, "We Meet an Enemy." The week-by-week program plans for the children will be found in the April 26 and the May 3, 10, 17, and 24 issues of "Junior World."—Mabel Niedermeyer.

We Meet an Enemy

By Margaret S. Ward

INTRODUCTION

THIS unit has been planned as a five-week study. It is intended to help Juniors to discriminate between advertising claims and scientific facts about alcohol, to study the reasons for its proper use, to investigate into why alcohol is used improperly and the results of the wrong use, and to reach some convictions regarding a Christian's attitude toward alcohol and their own conduct in situations when opinions differ.

Junior Experiences

The problem of the use of alcohol as a drink enters into the everyday lives of boys and girls through many channels. The following experiences are typical:

1. Seeing people under the influence of liquor.
2. Hearing jokes and stories about intoxicated people.
3. Seeing movies which portray drinking as desirable.
4. Reading newspaper accounts of accidents and crimes due to drinking.
5. Friendships with boys and girls in whose homes drinking is an accepted custom.
6. Seeing drinking in their own homes.
7. Seeing and hearing of government control of liquor for tax purposes, or because of public opinion.
8. Seeing liquor ads and hearing radio advertisements of liquor.

The Adult Counselor's Preparation

Your first task will be to become familiar with the outline and suggested development of this unit as given here. Then study the detailed plans and materials for the children's use as they appear in their story-paper. Help the individual Junior leaders make their plans and be prepared to participate intelligently in each meeting.

Another important part of your preparation is to consider how much knowledge you have about alcohol and what is your own attitude toward its use. If you do not know the simplest, scientific facts, one of the best little books you could read is *What About Alcohol?* by Bogen and Hisey. Its statements are absolutely reliable, and the information is given so simply and illustrated so well with charts and sketches that even the boys and girls may use it in their meetings.

Realizing that many groups do not have access to outside sources, enough factual material has been included in this unit to make these unnecessary. However, there are some excellent printed materials which Juniors would enjoy reading and studying. If you can afford it, send for these:

Three Partners, Baker. 20c.
Inside Information, Baker. 20c.
Here's Health to You, Baker. 35c.

These three booklets are by an English writer. They present in attractive story form facts about alcohol. They are now printed by and may be ordered from the National Woman's Christian Temperance Union, Evanston, Illinois.

Answers to Alcohol, by Caldwell (20c), is an unusually attractive reading book. A group of Juniors visit such people as a doctor, chemist, insurance man, factory manager and others to learn about alcohol. The stories record their interviews. May be ordered from L. H. Caldwell, Principal, Gardner Elementary School, Wichita, Kansas.

Public schools today are stressing more than ever before the importance of education about the effects of alcohol. Find out what your children have had in public school on this subject. You may be able to borrow one of the textbooks.

The problem of the use of alcohol is a difficult one to face, because there are so many conflicting opinions even among so-called Christian families. Try to guide your boys and girls without emotion or censure to discover the facts for themselves through research, experiment and interviews. Upon that basis rather than upon your own authority the boys and girls may decide what the Christian attitude is regarding the use of alcohol as a drink.

May 3—Alcohol—Friend and Enemy

In this first session the Juniors should discover the simple facts about alcohol, its good and its improper uses.

Be familiar with the suggested plan and materials for the meeting. Make sure that you know the most important scientific facts about alcohol. Your information must be accurate if you are to help answer the questions the Juniors may ask.

Collect as much material as you can for the Juniors to use in searching for facts about alcohol.

Have ready all the properties needed for the experiments. Do these experiments at home first so that you will know what reactions to expect and can interpret them adequately.

See if there is a well-informed person in your church—a chemist, doctor, druggist, or a manufacturer of paints and varnishes—who would come to the meeting to talk about the good uses of alcohol. Or, if not, he might spare a little time for an interview with a member of the group who could secure information to take back to the meeting. If actual interviews cannot be arranged, the Juniors might read the results of interviews which other Juniors made, as reported in *Answers to Alcohol,* by Caldwell. (See "Introduction.")

Session Outline

Quiet Music
Call to Worship
Hymn—This Is My Father's World.
Prayer—(By Junior Leader.)
Offering
Introducing the Topic—(By Junior Leader.)
Work and Study Period—(Guided by Adult leader. Materials for reports and experiments given in Children's Session plans.)
Talk or Report of Interview—(As per suggestion above.)
Closing Thought—(By Junior leader, making assignment for next session.)
Closing Prayer—(By Adult leader.)

May 10—Why People Drink

In this second session the Juniors should discover some of the reasons why people drink, and come to an understanding of better ways of finding escape or release from worry or trouble.

Your main contribution today will come in leading the discussion. Be ready to meet with sympathy, tact and open-mindedness those boys and girls who may say that some member of their family drinks, or some friend they know. Guide them always to discover the Christian attitude toward the use of alcohol. Help them to see that we can still love those who have undesirable habits even though we are sorry they are failing to live at their best.

Session Outline

As the Juniors Arrive—

1. Committee work on the group record—newspaper style is suggested.
2. Reading printed materials.
3. Preparing reports for today's meeting.

Quiet Music
Hymn of Praise—Joyful, Joyful, We Adore Thee.
The Topic Introduced—(By Junior Leader.)
Junior Reports—

1. Alcohol, a Food?
2. Why Some People Drink.
3. Drinking to Be a Good Sport.
4. Drinking, a Habit.

Discussion. (Led by Adult Counselor.) Is alcohol really a food? (Compare it with the food value in a bottle of milk, a loaf of bread, fruit, vegetables, eggs. Point out that real food is something the body can use without injury to build up or repair. Alcohol is a poison and does not belong in that class.) Are the effects of drinking alcohol worth while? (Note that every reason people give for drinking is at the bottom a sign of weakness. They lack courage to face life as it is, no matter how troubled or difficult, to try to correct evil conditions rather than forget them, to stand for the right if it means being different.) Are there better ways of accomplishing the same ends? (Re-

mind them that God is ready to give courage to those who love and obey him. Speak of such worthwhile activities as reading good books, playing interesting games, visiting one's friends, walking outdoors, making something to help someone.) Why is even moderate drinking harmful? (Point out how easy it is for drinking to become a habit difficult or impossible to break. Close with the question, "Should a Christian boy or girl run the risk of poisoning his body and mind for the sake of a brief feeling of pleasure and comfort?")

Scripture—Proverbs 20:1

Hymn—The Body, Lord, Is Ours to Keep.

Prayer—(By Junior leader.)

Offering

Work Period—Working on newspaper record or making posters. (Suggestions given in children's materials.)

May 17—"The Best That I Can Be"

In today's session the Juniors should discover how the use of alcohol undermines both health and character, and so can have no place in Christian living.

Be familiar with the suggestions for the meeting before the Junior leader comes to you for help in planning the program.

Secure a good picture of the boy Jesus for use in the closing worship: "The Home at Nazareth," Copping; "First View of Jerusalem," Mengelberg; "Christ and the Doctors," Hofmann; "The Beloved Son," Barker.

Think of people, members of your church preferably, who could be interviewed for statements on the effects of alcohol upon body and mind: a doctor, athletic coach, railroad engineer, factory manager, airplane pilot, insurance man.

Prepare carefully for the discussion.

Session Outline

Work and Study Period—(In three groups.)

1. Searching for facts.
2. Studying the meaning of Bible verses.
3. Making posters.

Quiet Music.

Hymn—My God, I Thank Thee.

Introducing the Topic—(By Junior leader.)

Discussion—(Led by Adult Counselor.) What sort of persons do we wish to be? (Strong, healthy, efficient, dependable, fair, helpful, in control of oneself at all times.) What is needed to develop strong bodies and sound minds? (Good food, fresh air, exercise, rest, sunshine, healthy brains and nervous systems to control the bodies, good habits.) What does alcohol do to people's bodies and minds? Does it help when there is hard work to do? Does it increase skill, endurance, good judgment? Does it make one more agreeable and helpful? What help does the Bible give in telling us how always to be at our best? Should a Christian ever weaken God's gift of a strong body and clean mind? Should a Christian drink liquor when he knows it robs him of self-control and the power to decide what is the Christian thing to do? Is it not dangerous to drink anything that would keep us from building a fine Christian character, from always being the best we can be?

Junior Reports—(Contributed during the discussion.)

1. What Alcohol Does to People's Bodies.
2. What Alcohol Does to People's Minds.
3. Alcohol and Personal Efficiency. (Statements from interviews, if secured.)
4. The Bible Helps Us to Live.

Closing Worship—

Opening Thought—(By Junior leader.)

Hymn—O Jesus, Once a Nazareth Boy.

Picture Study—"A Boy Who Lived at His Best." (By a Junior.)

Prayer—(By Junior leader.)

Offering—

Hymn of Consecration—Just as I am, Thine Own to Be.

May 24—"Thou Shalt Love Thy Neighbor"

In this session the Juniors may discover how drinking often brings suffering to others, as well as to oneself.

Read over the program in the Junior's story-paper and note where your guidance will be needed. Study the billboards in your community. See how many advertise liquor and how they demand attention through the use of animated signs, high coloring, brilliant lighting. Have ready magazines and newspapers in which the boys and girls may find liquor advertising and accounts of crimes or accidents caused by drinking. You may know a judge, police officer, or welfare worker who could come to the meeting and speak briefly on how liquor harms others. Secure a copy of your church covenant for the group to study for its stand upon the liquor problem.

Session Outline

Study and Work Period—Preparing reports, working on record, etc.

Quiet Music

Call to Worship

Prayer Hymn—Father, Lead Me Day by Day.

The Topic Introduced—(By Junior leader.)

Scripture—Mark 12:31 and Luke 6:31

Discussion. (Led by Adult leader, calling for Junior reports.) Some people say it is no one's business but their own if they drink. Are they right? Can a person who drinks be the good neighbor Jesus was talking about? In what different ways have you discovered that a person may harm others by drinking? Is it not wrong to set an example to others weaker and more easily tempted to form a bad habit? Is the drinking driver the only one hurt in auto accidents? Suppose a drinking man loses his job through inefficiency, how may his family suffer? A drinking person is often cruel, unkind, ill-tempered. How may he treat his wife and children? Are those who manufacture and sell alcoholic drinks loving others as themselves? Are the property or lives of people in danger when drink makes a person feel courageous enough to attempt anything? What has been done to prevent the suffering caused by drinking? (Encourage everyone to make some contribution. News clippings may be read, ads evaluated, and factual material reported. If a guest has been invited, he may speak. Conclude the discussion with the question, "How may we love others as good neighbors?" Mention such ways as refusing to laugh at or imitate drunken people, resolving never to use drinks which may harm themselves or cause them to harm others, sharing with others what they have discovered about alcohol.)

Hymn—I Would Be True.

Offering

Planning for a Closing Program—

Closing Prayer—(By Junior leader.)

May 31—"Dare to Be Brave"

In the final session the Juniors should weigh the facts about alcohol and come to some conviction about the use of alcoholic drinks that is in harmony with the teachings of Jesus.

The closing session of this unit is very important. The Junior leader will have several committees working with him, and your guidance will be needed to see that each committee understands its task and carries it out successfully. The program should be a worthy presentation of the Juniors' discoveries during this study. The committee on conclusions should not attempt to word a pledge, but a simple statement of conviction to which most or all of the group will agree. One of the important results of this unit should be the desire on the part of the Juniors to continue to discover new facts about alcohol and its use.

Session Outline

As the Juniors Arrive.

1. Completing arrangements for the exhibit.
2. Greeting guests and explaining the exhibit.
3. Practicing parts in the program.

Quiet Music—

Call to Worship—

Hymn of Praise—This Is My Father's World.

Welcome to Guests

Junior Report—"Alcohol—the Friend."

Hymn—Just as I Am, Thine Own to Be.

Junior Report—"Alcohol—Enemy to Sound Bodies and Minds."

Hymn—I Would Be True.

Junior Report—"Alcohol and Our Neighbors."

Offering

Scripture

Our Conclusion About Alcoholic Drinks

Hymn—Dare to Be Brave, Dare to Be True.

Closing Prayer—(By Adult leader.)

New Packet Available

A new Children's Special Packet of missionary materials, "Our Churches in Puerto Rico," is now available. It contains stories, information, pictures, worship and activity suggestions, session plans for both Primary and Junior groups. Order from The United Christian Missionary Society, Indianapolis, Ind. Price 30c.

"After Many Days"

By F. W. BURNHAM*

Reading left to right: Manuel Derderian, Mrs. Charles Derderian, Garabed Derderian (age 96), Charles, Manuel, Jr., and Aurora

"CAST thy bread upon the waters; for thou shalt find it after many days." (Ecclesiastes 11:1.) This was a favorite quotation by Archibald McLean in his missionary addresses, and we are finding local application of it at Seventh Street Church in Richmond, Va. Here is the story.

In his history of *The Foreign Christian Missionary Society,* pages 138-39, Mr. McLean wrote: "In 1884 Dr. Garabed Kevorkian was sent to take charge of the work in Marsovan (Turkey). He was a physician and an evangelist. His knowledge of medicine gave him favor with many who would not listen to him if he were an evangelist and nothing more. Dr. Kevorkian had oversight of outstations (including Tocat)."

Now in the town of Tocat there lived a family by the name of Derderian, and Mrs. Garabed Derderian became a Christian under the ministry of Dr. Kevorkian. Thirty years ago her son, Manuel Derderian, at that time little more than a lad, came to America and found his way to Richmond where there were a few Armenian friends. He, too, was a disciple under the ministry of Dr. Kevorkian, so he looked up the Seventh Street Christian Church.

Tom Hundley, for whom our Men's Bible Class is named, took an interest in the young immigrant and helped him get started in business. Manuel made good progress. In due time he was married and sent for his parents to come to America. They came. His mother died after a few years. His wife also died about eight years ago. But his father is still living at the advanced age of ninety-six years. Manuel has three children and they are now uniting with Seventh Street Church. The three generations cherish the memory and a picture of Dr. Kevorkian.

In his history, Mr. McLean states that the last heard from Dr. Kevorkian was in 1915. Letters sent him were returned and it was not known whether "he fell as a martyr or died a natural death." But Manuel Derderian says that when his mother came to America she brought word that Dr. Kevorkian, although a naturalized American citizen, was taken by the Turks, led outside his city and thrown into an abandoned well which was then filled up with stones. He died a martyr's death for the gospel's sake; but his work lives on. And the work of the Foreign Christian Missionary Society in Turkey bears fruit in Virginia, U. S. A., "after many days."

*Minister of Seventh Street Christian Church, Richmond, Va.

"Keep on Keeping on"

In spite of world conditions we are as busy as ever with our station and outstation work and want to make the most of the opportunities before us. We hope to be able to increase the number of teacher-preachers in training on the station during the coming year as we never have enough prepared to answer all the calls that come.

This morning a young man came to the door, and when we had greeted him he said: "What is the matter with us in Bokanza that you have not sent us a teacher-preacher?" He happens to come from the northwest corner of our field and we hope soon to be able to send someone there.

We are looking forward to better times when we may have more missionaries to help in this unfinished task in Congo, but while we are waiting for them we shall keep on keeping on.

—HATTIE P. MITCHELL

Mondombe, Africa

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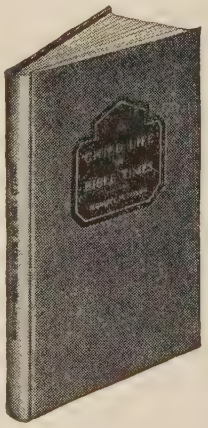

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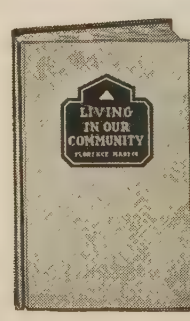

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From Jamaica to Southern Christian Institute

By VIRGINIA NICHOLS*

FAR beyond the deep blue sea, on the little island of Jamaica, British West Indies, I was born, the third son, to Mr. and Mrs. Alexander Townsend.

"Because my parents were of humble background, I did not enjoy the privileges and opportunities that other boys in that community had. However, such conditions of semi-poverty did not prevent my obtaining an education.

"I attended the elementary school from the age of six until I was fourteen, at which time I had great difficulty in securing books for the required courses. It seemed to me that when one door is opened, the other is closed. That is to say, I secured a job working before and after school which enabled me to purchase my books, but did not allow me time to keep up with my lessons. But with much interest, enthusiasm, and courage, I was able to make good in all my courses."

Thus ran the opening paragraphs of an autobiography which Nimrod Townsend, a second-year college student at Southern Christian Institute, Edwards, Mississippi, once wrote as part of the required work in an English course.

After finishing the elementary schools of his native Jamaica and working for several years, Nimrod became desirous of continuing his education. All but two of the Disciple ministers on the island received their training at S.C.I., and from them the youth had heard of the school and of the opportunities offered Negro youth there.

On October 10, 1935, he sailed for the United States, landing at Port Arthur, Texas, and proceeding at once to S.C.I.

Here he spent one year as an industrial student, enrolling the next fall in the first year high school class. Now, in this, his seventh year at the institution, he is a member of the second year college class, the highest grade offered.

All of his summers have been spent on the campus, chopping wood for the next winter's fuel supply, and performing other tasks about the farm. During the school year he helps to defray the cost of room and board by serving as one of the janitors of the school building. It is one of his duties to ring the big bell, summoning the students to school. On clear days this bell can be heard in Edwards, a mile and a half away.

Nimrod earns his personal expense money by selling candy and cakes to the students. During the last two years, since the war has cut off foreign exchange from Jamaica and he is unable to receive any support from his family, he has been entirely dependent on his sales as a source of revenue.

Many of the folks in Indiana have seen Nimrod and heard him sing, for he was a member of the S.C.I. quartet which toured that state in the autumn of 1940.

Nimrod Townsend

His essay, "How I in My Profession Can Help Prevent the Spread of Tuberculosis," was last spring awarded third place in a contest conducted by the Mississippi Tuberculosis Association among the Negro colleges of the state.

Next year Nimrod is planning to attend Drake University where two of his fellow Jamaicans, both S.C.I. graduates, are now enrolled. When he has completed his college course, he will return to his native land, there to join the long line of young men that S.C.I. has sent out to serve the churches of Jamaica in his chosen profession, the ministry.

*One of the instructors at Southern Christian Institute, Edwards, Miss.

Social Action†

EVERY Christian agrees that it is his calling, and his responsibility as well, to feed the hungry, to clothe the naked, to provide for the friendless and the discouraged.

This exercise of compassion toward mankind which Christians have taught others to adopt as the rule of life, rather than the exception, has produced its results. For today in democratic society, under which alone religion is free to proclaim and to practice its faith, the tendency is for those who "have" to feel their responsibility for those who "have not." The suffering of others, whom we do not know and whom we shall probably never see, is no longer disregarded in our normal social relations.

An earthquake, a fire, a flood in any part of the country at once arouses the sympathy and calls forth the help of millions who are miles away from the disaster and in no manner immediately affected by it.

The Christian gospel has had its effect on the whole life of the nation insofar as the feeling of unity between men and the responsibility of men for each other have found expression in corporate, as well as individual, acts of mercy and helpfulness.

This all means that the opportunity has come at last for Christians to influence society for the good of all the people in it. For example, Christians can now get a hearing when they say that city slums are unfit for human habitation and that they ought to be replaced by decent dwellings. We ought to be sure, therefore, that we take advantage of this opportunity and insist that a society influenced by Christianity act to provide decent living quarters for people who at present do not have them. Individually we would do that if we could. But, individually we can't. By acting together, however, we can do it. And that is all that Christian social action is—acting together to accomplish an objective which benefits mankind generally.

In the world today social action is inescapable. If Christians will not take their responsibility for it and use it for the creation of an order influenced by Christianity, someone else will take control to create an order influenced by other than Christian purposes and ideals. Hitler has already done that in Germany, and Stalin has done it in Russia. Their agents are trying to do it in America.

The question is: Will Christians, who believe in love and justice, come to the defense of the poor, the sharecroppers, the underprivileged? Will Christians stand against the communists and their theory of class rule; against the nazis and their theory of race rule? In short, having done so much to form this American society, will we now have the courage and faith to make sure that it be just in all of its dealings with men?

Christians must shoulder this responsibility. We are "the salt of the earth." We must not lose our savor. We are "the light of the world." We must not lose our brilliance and our power to warm a cold and anxious world.

†From the Christian Institute for American Democracy, New York City.

"Thank You"

A Dutchman was possessed of a grateful disposition. One day he fell from the mainmast of a ship on to the deck below and broke his leg. He at once exclaimed, not thoughtlessly, but reverently, "Thank God!"

In reply to someone who expressed surprise at his remark he said, "Why, you see, it might have been my neck!"

It is better to say "Thank you" than go about complaining of Providence or sinking into a fretful state of mind. Many ills are slow in leaving the body because the sufferer is so slow in saying "Thank God" for the mercies still remaining.—*Australian Christian.*

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College Notes

(*Continued from page* 33.)

Lynchburg College
Lynchburg, Virginia

Dr. George W. Richards, Lancaster, Pa., president of the Theological Seminary of the Evangelical and Reformed Church in the United States, delivered the Jennie Cutler Shumate Lecture at Lynchburg College on March 8. Dr. Richards is widely known as a scholar. Following his American education at Franklin and Marshall College, he studied at the University of Berlin and Erlangen in Germany, and holds degrees from Heidelberg University, and from Edinburgh University in Scotland.

Dr. Richards taught Church History in the Seminary of which he is now president, from 1899 to 1939, and has been a lecturer at the Biblical Seminary, New York, and at Harvard University.

The thirty-ninth anniversary of the college will be observed on Founders' Day, Saturday, April 18. Dr. George N. Mayhew of Vanderbilt University is to bring the address at 10:30 a.m. to a special assembly of students, alumni and friends.

Culver-Stockton College
Canton, Missouri

The first trimester at Culver-Stockton began January 26 and will close May 8. The second begins May 18 and closes August 29. The third, our regular fall trimester, will begin September 14.

Because of the early closing date, baccalaureate will be held May 3 with R. H. Miller, editor of *The Christian-Evangelist*, as speaker. Commencement will be held on May 5.

Two faculty members with the longest period of service at Culver-Stockton have been granted a leave of absence for the present trimester. Dr. Henry Barton Robison, head of the department of religion since 1910, has been relieved of his duties for the present term. Morris Eames, former graduate of Culver-Stockton, has been named temporarily to Dr. Robison's classes.

The other is Byron Ingold, who has served continuously since 1904 and who is head of the department of mathematics. Dr. Albert Krueger has been named to fill the vacancy. He has been teaching at Westminster College and holds his Ph.D. from Wisconsin University.

A new oil portrait of Dr. Henry Barton Robison was presented to the college at a chapel service on March 4. The portrait is to be hung in the new library in the Henry Barton Robison collection room.

The Christian Church of Canton has called Roy A. Blalock of Boonville, to the Canton pastorate. He has been director of the Young People's Conference in Canton for the past seven years. He expects to take up his duties in the late spring.

Butler University
Indianapolis, Indiana

Butler University's new college of religion building was opened formally January 28 with morning services in the Sweeney chapel in the north wing of the building, an open house program in the afternoon and evening, and two talks by Dr. Edwin W. Errett, editor of the *Christian Standard*. A procession of the religion faculty was led by President D. S. Robinson and Dean Frederick D. Kershner.

Dr. Frank Hugh Sparks, president of Wabash College and distinguished Butler alumnus, was honored at Butler's 92nd Founders' Day anniversary Feb. 6. Celebrating the granting of the university's charter, senior class members, wearing their caps and gowns for the first time, joined faculty and board members in a formal program in the Fieldhouse. Dr. Sparks was awarded the honorary LL.D.

Recently organized on the campus is the Ichthu Club composed of students in the undergraduate school of religion. They selected the name of their organization from the Greek word used by the early Christians as a sign of their faith.

Planned as a project of the class in religious drama taught by Miss Lucille Calvert is the production of an adaptation of the old morality play, "Everyman." Miss Calvert, head of the religion college's speech department, will direct the presentation of this and other religious plays.

The Butler chapter of Theta Sigma Phi, national honorary professional journalism sorority, sponsored a breakfast for editors' wives at the Hoosier State Press Association February 21. Vivian Crates Logan, society editor of the *Milwaukee Journal*, spoke on "A Society Editor's Spot in Wartime."

Miss Mary Majorie Smead, sophomore English and Spanish major, was the winner of the $25 Joseph Allen Minturn cash award for the best essay on the Plymouth colony. Miss Betty Lou Kehn, freshman education major, received honorable mention.

Books Received

A GIRL'S RELIGION, by Helen Wright Mahon. The Womans Press. New York. Price, 40 cents.

THE CHRISTIAN FAITH, by Nels F. S. Ferre. Harper & Brothers. New York. Price, $2.00.

POLITICAL HANDBOOK OF THE WORLD 1942, by Walter H. Mallory. Council on Foreign Relations. New York. Price, $2.50.

TEACHING RELIGION IN THE PUBLIC SCHOOL, by Conrad A. Hauser. Round Table Press. New York. Price, $2.00.

BY AN UNKNOWN DISCIPLE. Harper & Brothers. New York. Price, $2.00.

RELEASE, by Starr Daily. Harper & Brothers. New York. Price, $2.00.

THE UNDERSTANDING OF ADULT WAYS, by Wilfred Evans Powell. The Bethany Press. St. Louis.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1941, to January 31, 1942, Compared with July 1, 1940, to January 31, 1941.

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1940-41	1941-42	1940-41	1941-42
Churches	$152,258.74	$181,847.52	$25,908.30	$19,789.40
Bible Schools	57,920.30	62,471.20	2,387.77	2,579.14
Christian Endeavor Societies	1,019.77	1,036.94	521.18	423.77
Women's Missionary Societies	93,746.26	94,023.47	5,866.44	2,151.24
Councils	69,004.27	76,729.46	3,871.86	1,651.39
Young Matrons' Missionary Societies	3,620.48	3,574.53	134.35	8.88
Guilds	9,948.84	10,333.16	1,143.23	106.62
Circles	2,369.21	2,245.21	99.09	40.28
Triangles	817.42	806.92	34.00	15.25
Children's Missionary Organizations	1,154.48	1,062.06	210.70	20.56
Unified Youth Groups	373.64	549.94	82.36	554.40
Unified Children's Groups	14.30	27.83	4.64	8.42
Individuals	8,166.67	7,278.26	11,732.55	7,867.62
Missionary Organizations totals	$181,048.90	$189,352.58	$11,446.67	$ 4,557.04
Grand totals	$400,414.42	$441,986.50	$51,996.47	$35,216.97

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$41,572.08

Book Chat

(*Continued from page* 23.)

transgressor, the lost, judgment, confession, and forgiveness. These sermons are short and were used over the radio. They have a good literary quality and a wholesome directness with a moderation of tone which make them commendable as a good example of personalized, evangelistic preaching, tending to arouse the conscience and bringing conviction to the listener.

Books Mentioned on Page 23.

THE CRISIS OF OUR AGE, by Pitirim A. Sorokin. New York. Dutton. 338 pp. Price $3.50.

THE LORD'S PRAYER, by Ernest Fremont Tittle. New York-Nashville. Abingdon-Cokesbury. 127 pp. Price $1.00.

THE INNER WORLD, by John Wright Buckham. New York. Harper & Brothers. 292 pp. Price $3.50.

THE WAY OF THE TRANSGRESSOR, by Gosten J. Harrell. New York-Nashville. Abingdon-Cokesbury. 178 pp. Price $1.50.

THESE SHARED HIS POWER, by Edwin McNeill Poteat. New York. Harper & Brothers. 180 pp. Price $1.75.

A few years ago Dr. Poteat set out to write a series of three books on the persons surrounding Jesus in his last days. This is the last of the trilogy. The other two were called *These Shared His Cross* and *These Shared His Passion*. They are all written with a fictionized realism, not pretending to be literal or historical, but making vivid the conflicts involved in the relationship of the various persons to the ministry and death of Jesus. The present volume concerns six persons beginning with Peter and ending with Saul of Tarsus.

C. E. L.

A new church is a "spearhead" in the territory of Satan. Those first few families are hard to get. After that, with a Growing Church Fund pastor in residence among them, and a Christian program in vigorous operation, growth becomes possible. Seven new "spearheads" this year is great good news. In 1942 we expect to develop many more. Pray for us.

—DONALD A. MCGAVRAN.

Takhatpur, Bilaspur, C.P. India.

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Adv.

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Needed Protection, Ages 65 to 85, Costs Only 1 Cent a Day

The Postal Life & Casualty Insurance Co., 495 Postal Life Building, Kansas City, Mo., has a *new* accident policy for men and women of ages 65 to 85.

It pays up to $500 if killed, up to $100 a month for disability, new surgical benefits, up to $100 for hospital care and other benefits that so many older people have wanted.

And the cost is only 1 cent a day—$3.65 a year!

Postal pays claims promptly; more than one-quarter million people have bought Postal policies. This special policy for older people is proving especially attractive. No medical examination—no agents will call.

SEND NO MONEY NOW. Just write us your name, address and age—the name, address and relationship of your beneficiary—and we will send a policy for 10 days' FREE INSPECTION. No obligation. Write today.

The Last Page

In the Light of Easter Morn

(Tune: Lead On, O King Eternal)

Forgive our faithless doubts, Lord,
Forgive our groundless fears;
We knew death's devastation
And feared the coming years;
We looked on Calvary's sorrow
Our hope was lost, forlorn,
But now we walk beside Thee
In the light of Easter Morn.

Forgive if we grow worldly
And stray, Lord, from Thy side
And the resurrection morning
By us be laid aside.
Draw us to Thee victorious,
Let right in us be born
And let us walk beside Thee
In the light of Easter Morn.

Victorious stands the Master,
To us He points the way,
The night of death is dawning
Into Eternal Day;
Awaken us to know Thee,
Our lives with hope adorn
And let us walk beside Thee
In the light of Easter Morn.

Create in us a need, Lord,
That will not be denied,
Let nothing be so precious
As living by Thy side;
Oh make our hearts to want Thee,
Our lives with love adorn
And let us walk beside Thee
In the light of Easter Morn.

—HERMAN REYNOLDS.

Mungeli, C. P. India.

Church members may be divided into three general classes in a "skeleton" outline: the wishbones, the jawbones, and the backbones. The wishbones are always languidly hoping that the church will grow and prosper without their help. The jawbones, of course, do the criticizing. And the backbones—well, they just get under the load and carry it along.—*Quoted in the Living Church.*

Steadfast Face

He steadfastly set His face. . . .—Luke 9:51

A shadow fell across His way,
The pattern of a cross to trace,
But unafraid was He that day,
And steadfast was His face.

Because there burned within His soul
The Father's will, and He would give
His life on Calvary's rugged knoll
That sinful man might live.

And so a shadow fell that day,
The pattern of a cross to trace,
But Christ unfaltering, trod the way
Of death, to save the race.*

Good Friday

YESTERDAY . . . .

A tremor, a quake, and the whole earth rocked;
And fear gripped the hearts of the ones who had mocked;
Chaos and dark; the veil sundered wide;
Good Friday it was, the Savior had died!

TODAY . . . .

(. . . *Seeing they crucify unto themselves the Son of God afresh, and put him to an open shame.*—Heb. 6:6)

A tremor, a blast, the roar of the shell;
The war lords are rampant like demons from hell!
The streets run with blood; His creatures in pain;
A modern Good Friday—Christ martyred again.

Easter Foregleams

Before it rises to bless the earth,
The sun sends its foregleams to herald the birth
Of each new day.

. . . Easter's foregleams are everywhere:
The budding bush; the warm spring air;
The gladsome voice in darksome days;
The call of God to prayer and praise.*

*Poem by Thomas O. Parish, minister, Eldorado, Kansas.

It Is an Emergency!

"We are in for the duration." Victory is to be ours.

But VICTORY is something more than success against the enemy. It means the worth of every individual and the necessity of the practice of good will and mutual aid in society. The familistic attitude is needed in life.

You can contribute something to this ideal of the good life of man by your devotion to the principles of Christ. These principles are symbolized by the church.

Therefore, speak a good word for the church. Attend the service of worship every Sunday. Live a good life for Christ. Make your influence felt for the social good.

—FRED W. HELFER

Hiram, Ohio

Now It Is a Pleasure

They were married.

He loved football—they went to football games. He loved the company conventions—they went to the company conventions. He loved the movies—they went to the movies. She loved to attend worship regularly—he went to the farm on Sunday.

One New Year's Day she said: "Please try it for a few weeks. I know you will like it and be helped by it—I do the things you love; do this one thing for me long enough to give it a fair trial."

He said: "You are right. I will do it."

He is still attending worship with her and says he believes he enjoys and appreciates it more than she does now.

—*The Messenger,*
Champaign-Urbana, Ill.

"So long as we are working in harmony with God's eternal purpose we have the cheering assurance that our labor is not in vain in the Lord. Wherever the gospel is preached, honest and good hearts will receive it and keep it and bring forth fruit with patience."

Easter Morning

Tomb, thou shalt not hold him longer;
Death is strong, but life is stronger;
Stronger than the wrong, the right;
Stronger than the dark, the light;
Faith and hope triumphant say,
"Christ will rise on Easter day."

And when sunrise smites the mountains,
Pouring light from heavenly fountains,
Then the earth blooms out to greet
Once again the blessed feet;
And her countless voices say,
"Christ has risen on Easter day."

—PHILLIPS BROOKS.

This Pioneer Minister Endured Hardships

As a Good Soldier of Jesus Christ

Under the Christian banner, he carried the Gospel message in pioneer days. On the far-flung frontiers, over prairie and mountain, he did not falter in his duty.

We owe him, and all of whom he is a symbol, a debt of deepest gratitude.

ANNUITY GIFTS WILL HELP TO PAY THAT DEBT. An annuity gift pays to the donor a sure, fixed income for life, and also undergirds the care of aged ministers.

MAKE AN ANNUITY GIFT NOW. HELP PAY THE DEBT TO AGED MINISTERS.

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55-59 years	4½%	70-74 years	6%
60-64 years	5%	75-79 years	6½%

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THE FRUIT OF A SUCCESSFUL LIFE IS REPRESENTED IN THE THINGS ONE POSSESSES.

If it be money one has earned with the sweat of his body, the toil of his hands, the best thought of his mind—it represents not gold or silver or securities, but the life of him who earned it.

Then there comes a day when a Christian begins to wonder what will happen to his possessions into which he has put so much of his life.

Will they abide after he is gone, continuing truly to represent him with his ideals, hopes and aspirations for the creating of a better world?

That depends upon the disposition which he makes of those possessions.

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provision is made that the fruit of his labor shall abide.

United Society Annuities provide for a continuing part in Christian work.

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